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ART. VIII.—*Text and Commentary of the Memorial of Sakya Buddha Tathagata.* By WONG PUU. (Translated from the Chinese by the Rev. S. Beal.)

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PREFATORY REMARKS BY THE REV. SPENCE HARDY.

THERE IS NO life of Gótama Buddha, by any native author, yet discovered, that is free from the extravagant pretensions with which his history has been so largely invested; from which we may infer that the records now in existence were all prepared long after his appearance in this world. The Chinese work, of which the following is a translation, was written about the middle of the seventh century after Christ. We learn from “The History of the Sung Dynasty” that there was constant intercourse between China and Ceylon at this time, as well as in much earlier periods. The pilgrims from China were accustomed to take from the island relics, extracts from the sacred books, and models of the most celebrated images of Buddha. We are, therefore, prepared to discover a similarity between the mythical records of India and China, but could scarcely have expected that it would be so complete as is now proved by recent researches. The popular worship of the Queen of Heaven is one of the most striking innovations. Neither in the legends, nor in the philosophical disquisitions of the Chinese, are there evidences of much originality, so far as their translated works on Buddhism enable us to judge. They seem here to be the same unimaginative copyists that they are in works of art and manufacture.

The “Memorials” are written after the form most prevalent in India since the decline of the more flourishing ages of its literature. There is first, a short text, regarded as authoritative, and then an extended gloss or comment by a more modern writer. In the definition of terms the same rules are generally followed as in India, though with some differences of minor importance. In nearly all the works that profess to give an account of the principal events in the life of Gótama Buddha, whether written in India or China, there is the same sequence of circumstance, and the same phenomena are presented with corresponding minuteness. By both classes of

writers the incidents attendant on Sákya's conception, gestation, youth, and marriage; the four reasons for his becoming an ascetic, the manner in which he received the Supreme Buddhahood, and the success of the first sermons he preached, with notices of his earliest converts, are given in detail, and nearly in the same consecutive order. But here the record ceases to be a connected narrative, and the other events of his long life are nearly unrecorded by those who profess to be his biographers, until we come to the circumstances connected with his death, or his reception of Nirvana. In the Chinese writings there is not the same extent of exaggeration relative to the supernatural events that are said to have attended all the important acts performed by Gótama—such as the shaking of the earth, and the appearance of the gods, on almost every great occasion; but miraculous events are frequently presented by these writers in greater profusion than in the Indian legends within a more limited area. The “Memorials, by Wong Puh,” may be regarded as holding the same place in relation to the legends of Sákya that the *Prátimoksha*, by the same translator, occupies as to the discipline to be observed by the priests; both these works throw new light upon the subjects on which they treat, and both serve as a link of connexion between Indian and Chinese Buddhism. They are also of value as stating the occasion on which many of the most important Sûtras were delivered. There are incidental expressions of a doctrinal character that are contrary to the opinions received in Siam, Burma, and Ceylon, that will form matter for further investigation by the student of Buddhism.

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(Obs.—In this work the figures point to the successive paragraphs of the text; after each paragraph is a commentary. I have preserved the original arrangement throughout. The Chinese work is in three volumes.—S. B.)

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This work is entitled “Shik-ka Ju-loi Shing-Taou Ki,” *i.e.*, “Memorials relating to the perfected wisdom of Sákya-Tathágata.”

It was originally compiled by Wong Puh, one of the literati who held office in the court of Kaou Tsung (the 3rd Emperor of the Tang dynasty, A.D. 650—684). From the brief memoir prefixed to the present work, we find he was banished by that Emperor to Kwoh Chau, on account of a satirical notice he issued, ridiculing the

princes of the palace, on account of their love of attending cock-fights. The Emperor suspected this production of his to be the beginning of a seditious movement, and so, being angry, expelled him to the above locality (the present Yung Yang-hien, in the prefecture of Kái Fung, in the province of Honan).

The preface to the work before us, was written by Ming Teh, dating from the 6th year of Wan-lih, the 13th Emperor of the Ming dynasty, A.D. 1573. The notes and explanations are by Itwui Wuh Tai-Sse, written whilst living at Yuch lin Shan (Full Moon Hill).

The copy in my possession, from which the following translation is made, I took from the library of the Kwan-yin-San Temple, at the capture of Canton, January, 1858.

Introductory note (in the original).

The term Sákya is Sanscrit; rendered into Chinese, it signifies "efficient virtue," or "able to practice virtue." It is the family name of the Buddha who appeared under his apparitional form in this So-po Sakwala (obs. So-po according to Julien, is an error for So-ho, *i. e.*, the Sahalò-Kadhâton). The following is the account given in the Great Agama Sutra, respecting the origin of the term (Sákya). "In the olden times there was a wheel king (Chakra-vartti) whose family name was Kan-che-shi (He who belongs to the 'sugar cane.' Shi probably corresponds to a patronymic termination in the Sanscrit; and the name "Kan-che" is, perhaps, the same as Amba or Ambata of Spence Hardy, or Amra of Julien; the Chinese, indeed, signifies 'sugar-cane,' and the Sanscrit, 'Mango.' Vid. the legend respecting Ambapali, in Manual of Bud., p. 456, and also in Julien. And particularly, with reference to the family name being Ambatta, Spence Hardy, M.B. 133). Listening to the enticements of his second wife, he was induced to banish his four sons to the north of the Snowy Mountains. These sons founded here a city, and as they governed their subjects virtuously, in the course of a few years the country became thickly populated and prosperous. Their Royal Father, on recollecting his conduct, regretted what he had done, so that he sent certain messengers to bid his sons return to their possessions; but the four sons refused to do so; on which their father, with three exclamations said, 'my sons are Shik-ka,' *i. e.*, 'strong in virtue.' Hence the family name." (Vid. this fable, somewhat differently related, in Spence Hardy, M.B. 132.)

The expression Ju-loi is the Chinese equivalent of the Sanscrit Tathágata, and is the first of Buddha's ten (descriptive) names.

It signifies, "he who has come in the right way, and perfected true wisdom."

The expression "Shing Taou," *i. e.*, arrived at complete knowledge (Bodhi) is used to signify the self-manifestation or revelation of the king of the land (Dharmavādyā, *i. e.*, Buddha).

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1. I am about to declare the traditional records (lit. traces handed down as tradition) relating to Shik-ka Ju-loi.

2. With respect to his pure and universally diffused body—that, indeed, is, in its character, incapable of beginning or end.

NOTES.—Being about to record the beginning and ending of his apparitional history, the author first alludes in passing to his spiritual body (Fah Shin, *i. e.*, his essential body). Now, with respect to this essential body, what is it? It is nothing more than the substantial basis of his apparitional form—perfectly at rest and pure—universally diffused!

Sang-Chan, of the Tsin (state), says, "What we call Ju-loi is only that which is the basis of the universe (dharma dhatu, this term is of very general use, and is defined as that which the heart (soul) is capable of knowing; viz.: the universe. Vid. the work Fah kai lih.) No form can represent it—its extent is immeasurable! imperishable! unchangeable! (Obs. I believe the original is here defective). It is, therefore, said in the text, "in his essential character incapable of beginning or end."

3. But by the powerful exercise of his great compassion he manifested himself, and received life (*i. e.*, birth).

NOTES.—This clause illustrates the subject of Buddha's having a beginning and end. What the phrase "great compassion" means is this—the first and chief of the four perfect characters (heart or soul) by which Buddha is revealed [the four are compassion, love, beneficence, and blessedness (or perfection of joy)]. This great compassion is, as it were, the bottom root of the reason of Buddha. It manifests or exerts itself in destroying sorrow. This employment is, as it were, the delight (fruit) of Buddha. Hence it is called "great."

The word in (this word has a comprehensive meaning—it signifies the power of a strong vow or prayer), used in the text,

means "mighty constraining force." The word *lih* refers to the 10 *lih*, i.e., the 10 Paramitas. Hence, because all the Buddhas possess such wondrous compassion, they could not remain in a state of nirvana; and because they possess such infinite wisdom they could not remain in a condition of life and death; because they were so powerfully constrained (by compassion), they passed from the state of true existence to that which is false, and assumed a body; hence the text says, "manifested himself and received life."

#### 4. Resting for a time in the To-si-to heavens (Tusita).

NOTES.—To-sz-to, otherwise To-shi-To in Chinese, signifies "sufficiency of knowledge." This is the 4th heaven of the world of desires (Kāmadhātu). The Nirvana Sutra says, "This is the most excellent of all the heavens in the world of desires, and is, therefore, the resting place of the Bo-sat (Bodhisatwa). All of them are manifested by being born in this heaven before going to teach all sentient beings in an apparitional form."

#### 5. Being (known there) as Ü-ming Bo-sat (? Uchadhwadya<sup>1</sup>).

NOTES.—Ü-ming—this is, as it were, the ground-cause of Sākya Buddha. During this Bhadra Kalpa, in ages past when men's life extended to 20,000 years, then Kasyapa was Buddha; and when he predicted that (Sākya) should come and perfect reason, he assumed the name we are considering, and then he was born in the Tusita heaven. So he adopted and used this name just as Maitreya now does. Bo-sat is a Sanscrit word, which, written in full, would be Bodhisatwa—it signifies "(he who has) wisdom and (at the same time) lives." The common contraction of this word is Bo-sat.

#### 6. He descended to the country of Ka-pi-lo [Kapila Vastu].

NOTES.—The Sanscrit word Ka-pi-lo-su-to is equivalent in Chinese to "the city of preeminent virtue (or the preeminently virtuous city)." It is the same as Central India.

#### 7. Assuming the title Yih-tsai-i-shing (the perfection of all systems. Sarvatasiddha).

NOTES.—The Sanscrit is Sah-po-pi-ta-sih-ta (Sarvatasiddha—Observe that the text is wrong, and, as Julien says, it ought to be Sa-po-ho-la-ta-si-to). This is the very first of Sākya Buddha's

<sup>1</sup> Prabhāpāla Bodhisatwa, J., lii, 487.

little names (*i.e.*, names assumed before arriving at manhood). Contracted it becomes Sih-ta (Siddhartha). The Sui-ying Sutra says, "At the time of Buddha's birth in the royal palace, in the very centre country, and of the Shik family (Śākya), there were, at the same time, born 500 male children, 500 foals of horses and elephants; in the midst of the palace 500 treasures came to light; in the midst of the sea 500 merchants received precious freights, and, returning, each presented (Buddha) with distinguished offerings. His father beholding these valuable offerings therefore gave him this name.

8. The Deva Kin Tūn (golden mass) choosing his family.

NOTES.—The Pun Hing Sutra (Lalita vistara) says, "Ü Ming (*i.e.*, Purucha or Uchadhvadya)" calling the Deva Kin Tūn, said, "From olden time, all the Bosat who dwell in this heaven, awaiting their birth, when about to assume their human form must select a family conspicuous for sixty eminent qualities—pure for three generations. Descend, therefore, to Jainbudwipa, and examine for me such a family." Kin Tūn replied, "The city of Ka-pi-lo, the king named Tsing-fan (Çuddhodana), his wife named Ma-ye (Maya), through all their generations perfectly pure and eminently endowed, of great renown; in this family may you be born." Ü-Ming replied: "Good! I am resolved to be born there."

9. (The illustrious) Tsing-fan (*i.e.*, pure food, or çuddhodana), was his father.

NOTES.—In Sanscrit, this is Shan-to-to-na (Çuddhodana).

10. A gemmous elephant, (like a) moving sun,

11. Manifesting itself, came and took up its abode in the womb of Tai Shuh (great delusion, *i.e.*, Maha Maya).

NOTES to 10 and 11.—From the beginning to the end, there are eight signs which distinguish the incarnation of Buddha.—

1. That of his coming from the Tusita heaven.—2. His being born in the Lam-pi-ni (Lumbini) garden.—3. His going out of the four gates to observe.—4. Leaving the city, becoming a recluse (Prajavaka).—5. Practising asceticism in the Snowy Mountains.—6. His struggle with Mara, and arriving at perfect reason under the Bo-Ti (Bodhi) tree.—7. Turning the wheel of the law in the park of deer.—8. Arriving at Nirvana under the So-lo trees (Salas). That mentioned in the text (10) is the first work.

The Po Yau Sutra says: "Now why did Bosat take the form

of a white elephant to enter the womb? Because, of the three kinds of animals (sheep, horse, elephant) who cross a river, the elephant alone touches the bottom (alluding to Buddha crossing the stream of life).

NOTES to 11.—The Sanscrit Maha Maya is equivalent to the Chinese “Tai Shuh” (great delusion); she was the mother of Buddha. She was the eighth daughter of Shin-Kioh, the king or ruler of the city Tin-pi (vid. an account of Maha Maya’s descent, Manual of Buddhism, pp. 136—137). A Rishi (seer or sorcerer) predicted that she would become the mother of a Chakravartti, on which Çuddodhana took her as his wife. The Pun-Hing (Lalita Vistara) says: “The Lady Maya dreamt that she saw a white elephant, bright as the sun (or surrounded as it were with a sun) come and enter her right side. On telling this to the king, he summoned a seer, and asked him (saying, what means this dream?) He replied: “The woman who has dreamt this, must necessarily become the mother of a Chakravartti.

If it be objected, with reference to this account, that the Sūtras say that for 91 Kalpas Bosat had not entered any of the evil ways, *i. e.*, as a beast, asura, or demon), how then, in this very last manifestation, did he appear as an elephant? To this the Pi-cha (Vibacha) Śāstra replies: “The narrative of the text is not literally true; but as in that country they worship the sun, and honour the elephant, so all those who dream on those things are considered fortunate.” Hence, the verdict of the seer. Again, it may be asked, “Is it possible, in this very last appearance of Bosat he should assume a body born from the womb? to which we reply, the Fah-Yan Sūtra says: “It was on account of his desire to complete his intention of delivering all sentient beings, and not for the purpose of securing their worship and reverence, that he assumed his apparitional form. His eminent merit and complete wisdom, accrues not from any amount of preparation (but from his very nature)—he, therefore, assumed this corporeal form, when he manifested himself.” Again, it (*i. e.*, the Fah Yan) says:—“Bosat, dwelling in the womb of his mother, sat upon a precious dais, as it were in a mansion of Heaven, went, remained, sat, and slept without causing her the least pain or sorrow. Three times every day all the Buddhas of the ten regions, entering in, remained with him to express their sympathy, and conversed on the subject of his receiving birth—whilst the Bosat, of similar grade, of all the ten regions, entered in likewise, to hear the law.”

But all this is mere fiction.



12. Constituted a king of the golden wheel (or, The golden wheel constitutes him a king).

NOTES.—There are four sorts of wheel kings.—1. An iron-wheel king, who governs one empire.—2. A copper-wheel king, who governs two empires.—3. A silver-wheel king, who governs three empires.—4. A golden-wheel king, who controls four empires. He possesses seven precious things. What are they? 1. A golden wheel.—2. A generous woman.—3. The horse.—4. The elephant.—5. The treasure-ruling spirit.—6. The ruling soldier minister.—7. The Ju-i (magical) jewel.<sup>1</sup> These seven things the sacred king receives on the day of his consecration—all seem to come out of empty space; then, ascending, they traverse through the four empires. All men beholding the golden discus flying in advance, submit themselves willingly to the ministers. The Pun Hing (Lalita Vistara) says, “When the heir apparent was born, all the sooth-sayers, from the thirty-two signs on his person, predicted that he would become a holy Chakravartti.

13. Beginning his life (cho'ng tan, *i. e.*, dating his birthday) in (the place) beneath the Mo-yan tree (Sala).

NOTES.—This is the second work, *viz.*: that of his birth in the Lam-pi-ni (Lumbini) garden. The Sui Ying Sutra says, “The royal lady Maya, her time of gestation being completed, wished to proceed and walk in this garden. When she arrived, she immediately stretched forth her right hand, and grasped a branch of the Mo-Yan tree; and from her right side was born the royal prince. The king of Heaven (*i. e.*, Sakra) received him respectfully in a costly robe, and swathed him therein, whilst the Devas held over him a golden-handled parasol. All the dragon spirits scattered fragrant flowers around him, amidst the sound of drums and other music. The great earths of the ten regions trembled and shook six times, whilst the thirty-two great wonders appeared.” (For an account of these wonders, *vid.* Manual of Bud., p. 143).

These wonders are not mentioned much in our records; yet, in the treatise called “Kam Ku Lun” (*i. e.*, discourse on things new and old), under the head “Records of different events of the Chan dynasty,” we read, “in the 24th year of the reign of Chaou Wang (1028 B.C.) of the Ki Chaou dynasty (Chaou is a general title of this dynasty), the 8th day of the 4th month of the Kiah Yin year, all the rivers, brooks, fountains, and wells over-

<sup>1</sup> *Vid.* Lalita Vistara, Cap. iii, and Man. of B., p. 127.

flowed; the very beds of the mountain rivers were shaken; the fixed stars ceased to shine; whilst in all the sky appeared gleams of light, composed of the five colours. (Observe that I have translated this as if it alluded to the constellations or divisions of the sky; also in the sentence above instead of 'the very bottom of the mountain streams' we may render it 'the mountain torrents and the starry heavens were shaken'). The king, having enquired of his assembled ministers the meaning of these wonders, the Tai-Sz' (chief historian) Su-Yan, respectfully said, 'There is a holy man born in the western heavens; after 1000 years his doctrine shall extend to his country.' The king ordered this to be recorded on a tablet, and placed for memorial in Nan Kan (either the place where the sacrifices at the Solstice were offered, or generally 'the region of the south')."

14. Adorned, as to his person, with the eighty sorts of excellencies—lovely as the Fan flower (Pundarika).

NOTES.—The Pi-cha Lun (Vibacha Shastra) says, "The eighty sorts of (inferior) beauties, residing amongst all the other tokens, compose what is called the 'chwong yan' ('perfectly lovely.' Is this the same as the garden of Mīraka?—vid. Lalita vistara 56—86 passim) body of Buddha." The Fan flower—this word is Sanscrit—written in full it would be Fan-to-li (Pandarika) flower, *i. e.*, the white Lotus. The Nit-Pun King (Nirvana Sutra) says, "The body of Buddha had none of the impurities natural at birth—but was like the white lotus flower in its very nature—pure and calm."

15. And with the thirty-two (superior) excellencies the proper marks of a great seer. Bright as the full moon!

NOTES.—The Nirvana Sutra says, "Exhibiting (in his person) the thirty-two superior marks of beauty, and so in himself complete (chwā'ng yen). Like the full and rounded moon of the 15th evening of the month."

16. (Then facing) the four quarters, he took seven steps each way.

NOTES.—The Sui-Ying Sutra says, "At the time when Bosat was first born he required not any one to hold him; but, looking towards the four quarters of heaven, he took seven steps each way. A lotus, of its own accord, sprang up beneath his feet." The Fah Yen Sutra says, "(He did this) because there was no one to be seen in the world in any way comparable to him." The Kin

Kong Sin Ki (Diamond Rishis' Record) says, "Juloi, in exhibiting his power of locomotion, adopted three methods.—1. By his spiritual power going through the air.—2. By walking on lotuses which sprang up voluntarily under his feet.—3. At the time of walking raising his feet above the ground about the height of four fingers, and thus moving whilst a thousand luminous circles of light issue (or display themselves) beneath on the earth (lit. like scales on the earth)."

17. Whilst nine streams of water uniting bathed his body (lit. his one body).

NOTES.—The Po Yan Sutra says, "At the time when Bosat was born, the nine dragons dwelling in space caused a fine and gentle rain to fall, neither too hot or cold, to refresh the body of Bosat."

18. Then also appeared the Yan-Tam flower (Udambara).

NOTES.—The Yan-Tam-Pat-lo flower (*i.e.*, the Udambara flower, *ficus glomerata*, Lalita Vistara, p. 106, 2) appears whenever a golden-wheel king is born. Because it is very seldom seen in the world, it is said, therefore, to be "difficult to see;" so also is it difficult to live exactly when a Buddha is born. And so the Pun Hing Tsah (Lalita Vistara) Sutra says, "A-sz-to" (Asita), the Rishi, addressing the great king (Maharaja) said, "As the Udambara flower throughout immeasurable ages is not seen in the world; so also is it with regard to the appearance of a Buddha." The Nirvana Sutra says, "To be born just when the Udambara flower appears (we may well) believe to be difficult."

19. As he uttered with the voice of a lion

20. These words, "There is now a clean end of human births (births from the womb). Soon, indeed, shall I attain the immutable body."

NOTES to 19 and 20.—The Yan Kwo Sutra says, "At the time when the royal prince (Kumararaja) was born, with one hand pointing to the heaven and one to the earth, he uttered the voice of a lion, and said, 'Above and below Heaven I only am The Honourable One (Arya).'" Now the lion amongst other animals is accounted the king, and his roar is attended with four consequences.—1. All the other beasts hearing it quake with fear.—2. The musk elephant (Gandabasthi, *vid.* Jul, iii, i) falls down, and is subdued with fear.—3. All birds on the wing fall down.—4. All animals

living in the water seek to hide themselves. So also the voice of Buddha is much to be regarded, and is attended with four consequences.—1. The voice of Buddha declaring the law, all (other) laws (or substances, Dharma) come to an end.—2. Mara is subdued.—3. Heretics and opposers of the truth fall down and are overcome.—4. All troubles, distresses, and anxieties disappear. So the comparison used in the text holds good with reference to the proclamation of the law.

NOTES to 20.—Ilis “immutable body,” *i.e.*, his universally diffused and essential body (Dharma Kāya). The Fab-Hoa Sutra (Lotus of good law, Saddharma puṇḍarīka) says, “Juloi having arrived at perfect possession of the condition of Buddha, long since, what need can there be of any further births—receiving no after-substance, how can he be born?”

21. Returning and coming as I have for the purpose of saving men (sentient creatures), how shall I bring to an end the traces of my apparitional births?

NOTES.—This is what is called the great compassionate heart of all the Buddhas. For as there is no bound to created beings or worlds (or classes of created beings), so the love of Buddha is inexhaustible. It was on this account, therefore, *viz.*, to save the world, he came amongst men. Now it may be asked, “Buddha having completed his reason (perfected reason) long ago, and being in his own nature self-existent (Ishwara or Swabhava), why did he not content himself by sending a being born in the apparitional way to forfeit reason (on this occasion)? Why did he use the plan of being born from the side, as the womb?” To this we answer, the Tai Shen Ki’uen Sutra says, “If Buddha had wished not to be born from the womb, and arrive at perfect wisdom, for once he feared lest his earnest intention to deliver all creatures would be ineffectual; lest men, doubting the truth of this apparitional appearance, should be unwilling to receive instruction. And if he had been born as a poor man, then (they would say) ‘it were easy for him to become a recluse; to avoid hunger and cold (he did this).’ And so, when he manifested himself he entered the womb, and was born in a king’s palace, with an abundance of every sort of agreeable delights; nevertheless, he afterwards became a recluse.”

22. Thus wrapped up once more (*lit.* returning to his lodging-house, *i.e.*, his body) in swaddling clothes, he was manifested as a little child.

NOTES.—The Nirvana Sutra says: "The body of Juloi is the same as his essential and universally diffused body, not that sort of body which consists of flesh, bones, blood, &c. But in order to fulfil the laws of all sentient beings (or rather to comply with the laws which constitute a sentient being), he manifested himself as a little child. The expression 'Ying 'rh' refers to his sucking the breast as a little baby."

23. Then came the casting his horoscope! Alas! for the grief of Ho-sz'-to (Asita), the Rishi!

NOTES.—The Sanscrit Ho-sz'-To, corresponds to the Chinese "incomparable" ("mo pi"). This was the name of a great Rishi of the western regions, who possessed the mirror for distinguishing the destinies of men. The Pun Hing Sutra (Lalita Vistara) says; "Çuddhodana summoned Asita, the Rishi, to cast the horoscope of the prince royal. The Rishi appeared choked with grief, on which the king asked why he was so sorrowful? to which he replied, 'the royal prince possesses the thirty-two superior signs, and the eighty inferior ones, which makes it manifest that this child will be no Chakravartti;' but it is certain, that becoming a recluse (Prajawarka), he will perfect reason as Buddha, and turn the wheel of the law! What joy for all the world of sentient beings! But as for me, now an old man (ki—an old man upwards of sixty), I shall not see the flower of the law! (or otherwise 'the apparitional form of the law'). Deprived of this great benefit, I am, therefore, sorrowful and downcast!"

24. And when he went to worship at the ancestral temple, what reverence did he receive in the shrine of Tsz' Tsoi (Mahiswara).

NOTES.—The Sui Ying Sutra says, "Çuddodhana Raja, riding in his chariot with the royal prince in his arms, went to worship at the shrine of Maha Iswara Deva. Then all the figures of the gods rose up everywhere, and did obeisance to the prince, bowing at his feet. His royal father, astonished at the sight, exclaimed: 'My son, in the midst of the gods, is even more excellent than they;' his fitting title then is, 'Tin chung Tin,' (a Deva amongst Devas)." This is the same as Buddha's second little name.

25. And so he grew up to be a youth.

NOTES.—The Fah Yen Sutra says: "He manifested himself in

the condition of a young man, because he would accomplish throughout all the different conditions of humanity.

26. And learnt the Shing Ming (*i. e.*, the Vyākaraṇam of Panini, or the Çabdavidyâ. Vid. Jul. ii, 73.)

NOTES.—The great works of Indian literature include five Ming (*i. e.*, scientific treatises) viz., Shing-ming (treatise on sounds, Çabdavidyâ). (2) Kung Kian Ming (treatise on mechanical arts, Çikpasthanavidyâ). (3) I-fong-ming (treatise on medicine, Tchikitsâvidyâ). (4) In-ming (treatise on causes, Hêtonvidyâ). (5) Nü-ming (treatise on interior things, Adhyâtnavidyâ). Now, this Shing Ming (Çabdavidyâ) is mentioned, because it is usual in India for a child who has displayed considerable talent, to begin to study it. The royal prince, indeed, studied all the treatises, but this one is particularized because it includes, as it were, the others.

27. And with what success he practised the military exercises, let the "Arrow Pagoda," and the "Arrow Well," declare!

NOTES.—The instructor of the prince royal was Tche'en-Tai Ti po (Tchanda Deva?), that is, "Yan Tin" (or "Patient Deva"). With respect to his learning the military arts, the Lalita Vistara says: "The royal prince, when he was fifteen years old, contended with all the Sakhyas in various athletic sports; one arrow perforated and passed through seven golden targets (drums); another arrow penetrated seven iron blocks. These arrows, passing through the targets, went beyond them, and stuck in the earth, and forthwith, from the spot where they were fixed, gushed forth wells of water. At the same time, the god Sakra took the arrows and conveyed them to the To-li heavens (the thirty-three heavens, Trayastriṅgas), where he carefully preserved and revered them, raising a pagoda over them—this is the first of the four pagodas erected in those heavens for similar purposes. The well which sprang forth is by men called 'the arrow well.' The Si-yu-ki (written by Hionen Tsang) contained in the three pitakas belonging to the Tong dynasty states: "The arrow well is 30 li S.E. of the city of Kapila-vastu. The water is sweet as nectar to the taste; those who are sick are restored by drinking it; and it is useful for this purpose to the present day."

28. And what strength he displayed in seizing animals; the traces of the elephant left on the ground, and the ditch, are standing proofs.

NOTES.—The Sutra says, “The royal prince, with his brother (or cousin) Lan-To (Çundrananda) and Ti’n Ta (Devadatta), leaving the grounds after the athletic exercises, Devadatta going in front saw a great elephant standing in the gateway (of the arena); so, hitting it with his hand, he killed it. Next, Nanda coming out saw the elephant lying in the road, and, seizing it with his hand, he drew it on one side. Afterwards the prince royal came out and saw the elephant (still lying there); so, using his left hand, he raised it up, and, with his right hurled it away: the elephant fell outside the city, and where it fell indented the earth; and so it is called, and the text mentions, the Elephant Ditch (Hastigarta) (Jul. ii, 313, 314).”

29. Thus for ten years he revelled in all the pleasures of indulgence!

NOTES.—These pleasures (desires) are results of the five dusts, viz.: form, sound, scent, flavour, and touch. Those who inhabit the world of desire enjoy every pleasure they covet. The Lalita Vistara says, “The royal prince, in his palace, had each of the five sources of pleasure; for ten years, amidst every species of enjoyment, he left not the palace.” Hence the words of the text.

30. But now he shewed himself taking a tour of observation from the four gates.

NOTE.—This is the third of the principal events of Buddha's life, and is the cause of his becoming a recluse.

31. (When he beheld) the Sha-mun with a pleasant expression, and the begrimed old man, the leper, and the corpse.

NOTES.—Sha mun (Çramana) is a general term for disciples that have left their homes. The Lalita Vistara says, “The royal prince, enjoying his pleasures in the midst of the palace, still earnestly desired to go forth and roam through the pleasure gardens; whereupon the king ordered the public thoroughfares to be adorned and cleaned, and the places of repose (kün) in the garden to be ornamented throughout; he selected also a prudent minister to attend on the prince for the purpose of answering whatever he might ask. First of all, going out of the east gate, a Deva of the pure abode transformed himself into an old man—withered and emaciated, supporting himself with a staff. The royal prince seeing him, asked the attending minister, ‘Who is this man?’ to which he replied, ‘This is an old man.’ Again he asked, ‘What is this phrase, ‘an

old man?' To which he replied, 'Formerly strong and hearty; by the alternation of heat and cold, the blood and humours dry up, and change—all men born in the world must come to this condition of old age.' Next they went out of the south gate, when the Deva transformed himself into a leper. The prince asking the minister with respect to this, he replied, 'This is a leper—a man indulging his appetites without restraint—drinking, and eating beyond bounds, the four great (elements) not being in harmony, changing and transforming themselves, bring about a complete state of sickness; he is ever suffering from pains and aches without help. No man born in the world can escape such consequences.' Next, going out of the west gate, the Deva transformed himself into a corpse. The prince again asked the minister with respect to this object; he answered, 'This is a dead man; the number of his years being now completed, and the animal spirits exhausted, the four elements all separate, the six senses have no perception; then neither father, mother, wife, nor son—be their love ever so great—can detain the object of their affection. Rich and poor, learned or ignorant, all must die!' The prince reflecting on what he had heard was deeply pained; and turning his chariot, went back to the palace." But it may be asked, "The Sutra says that the king ordered them to cleanse and purify the roads and avenues so that there should be no stones or rubbish of any sort left as an impediment. How was it then these objects, the sick man and the corpse, appeared before the chariot?" We reply, the Lalita Vistara says, "The Deva of the pure abode concealed himself in his transformation, so that only the prince and the minister saw him; and the very proper replies of the attending minister were all owing to his divine influence." It may be asked again, "But what have Devas to do with men, that they should transform themselves for such purposes as these?" To which we reply that all the Bosat living amongst men under different forms ever surround and protect the virtuous. [This is the sense of the paragraph.] And it was by their influence that the royal prince was disgusted with the pleasures of the palace, in order that he might not be unmindful to become an ascetic. But, finally, the royal prince going out next from the north gate, the Deva of the pure abode transformed himself into a Shamun, holding his staff, and carrying his alms bowl; composed and collected he walked before the chariot! The prince then enquired, "What man are you?" To which he replied, "I am a Shamun—a disciple of Buddha." He asked again, "What word is this—a Shamun?" To which he replied. "The three worlds (Kamaloka, Rupaloka,



Arupaloka), how full of sorrow ! the six paths, how dark and sad ! Knowing this, and going to the very bottom of his spiritual nature, he is called a Shamun ;" and speaking thus he disappeared in the void ! The royal prince, looking after him, respectfully and yet joyously, exclaimed, " This only is happiness ! I will seek out this wisdom." And so he returned to the palace.

32. Whereupon the Deva Tso Pong (? Dharmachari, Lalita Vist., 196) in order to excite him to wisdom, exhibited to him the unbecoming appearances of the dancing women.

NOTES.—The prince royal, thinking day after day of the joy and the disgust he had experienced, owing to the various sights he had witnessed when going out of the four gates, his father, the king, on the same account increased the pleasures of his palace, in order to fascinate him. (In this state) in the middle of each night a Deva of the pure abode, called Tsau Ping (Dharmachari ?) caused him to hear words of encouragement and direction, he himself (*i.e.*, the Deva) dwelling in emptiness (*i.e.*, being invisible) ; and moreover caused those means of delight he used to render him no pleasure ; (he caused him also to hear) of the impermanency of worldly joys, of the rest of Nirvana ; the sound appearing to come, as it were, from a long way off. At last he caused all the dancing women to be affected with an overpowering sleep, their garments all thrown about and disordered, their positions revolting and unbecoming ; and so the royal prince passing by and seeing them all in this condition, his disgust was doubled.

But, it may be said, Ju loi, dwelling in the purely spiritual world, in his own nature of compassionate love, when he manifested himself among men, why did he indulge in these pleasures, or why did he hesitate until he heard this voice of the Deva ? why did he depend on such expedients as these ? or in what way did he differ from ordinary sages ? The answer to this is, that he did all these things in order to conform throughout to the condition of humanity. The (Tai Fong Tang) Mo Seung Sutra says : " If we say the Juloi was truly born in the king's palace, and passed through the eight conditions before arriving at perfect wisdom, this would be to abuse Buddha (Juloi)."

33. The Deva of the pure abode, by tightly grasping and waiting in attendance, restrained the prancing of Ku-nik (Kaniku) and the glittering chariot.

NOTES.—This is the fourth circumstance or sign in Buddha's

history, viz., going out of the city to become a recluse. In reference to this, the Great Development School (Tai Shing) says, that he had now arrived at the age of 19. Ku-nik (Kanika) is the name of the royal prince's charioteer (it should be rather "his horse;" for Chandaka was his charioteer). The *Lálita Vistára* says: "The prince frequently spoke to his royal father on his intention to become an ascetic; to which his father replied: 'You ought, my son, to become a Chakravartí, possessing the seven great treasures and the 1,000 sons (? vid. L. V. 249), ruling over the four empires. What pleasure can there be in the shaven crown, and the soiled robes of an ascetic?' The royal prince answering said: 'How can we compare an empire over four continents, and the possession of seven precious substances and the 1,000 sons, with the attainment of perfect wisdom, the government of the great chiliocosm, command over apparitional births in the four orders of being (viviparous, oviparous, from spawn, and apparitional)—power to bring forth the long night (? Nirváña)?' The king then doubled his guards in the streets, and added new pleasures to his palace, to engage his attention day and night. One night, however, the Déva of the pure abode spoke out of empty space, and said: 'Would you go! this is the time!' summoning Ku-nik (this must be Chandaka) to prepare his horse, the royal Kin-ching (Kanika), and await the royal prince coming to mount him, (as he did). Four yakshas support the horse's feet; Dévas bring precious substances. Brahmá takes his place on the left, Śakra on the right; the four heavenly kings going through the streets, caused the gates of the different guards (Kwoh kung—palaces of the land) to open of themselves, and the guards themselves to know nothing of it; and so, travelling through the air, they went on, till they arrived at the middle of the forest of the ascetics in the Snowy Mountains, having passed over 800 li."

The Fah Yen Súra says: "Bosat in his very last manifestation proclaimed the law in this way, wishing to cause all those who were attached to the world (their family or house), to let go and leave the world (*i.e.*, to become ascetics), and obtain a knowledge of the self-existent. He, therefore, gave up these things, and manifested in himself the great excellency of becoming a recluse." This, then, is the exhibition of his leaving his home (and entering on the life of a pravrajaka).

"Spring city," or it may be the "Spring gate or wall"), on the eighth evening.

NOTES.—The 8th day of the second month, in the middle of the night, he left the city and his home. U Lun Wang (?) says, "in the reign of Chaou of the Chow Dynasty, the 42nd year—the cyclic title being Jin Kiah."

35. Sojourning in the Snowy Pass for six years.

NOTES.—This is the period he dwelt with the ascetics in the Snowy Mountains.

36. Oh! the feelings (heart) of the man departing and grieving for his much loved lord (or grieving to leave, &c.)!

NOTES.—The man spoken of is the charioteer Ku-nik (Channa or Chandaka). The *Lālita Vistāra* says: "The prince having arrived at the Snowy Mountains, spoke thus to Chandaka: 'Go now! go with the horse Kanika; difficult as it has been, you have been able to accomplish it. Now then return to your country.' Chandaka, full of grief, replied: 'Who! who shall teach me now, returning alone to within the palace!'"

37. The horse, licking him with love, letting fall a succession of pearly tears.

NOTES.—The horse, Wong Kin Ching (Kanika), hearing the words of the Royal Prince, kneeling down, licked the foot of his master, weeping immoderately.

38. Wielding his precious sword, than fell the rosy locks around. A pagoda was raised in the heavenly mansion!

NOTES.—The *Lālita Vistāra* says: "The royal prince, himself with his precious girdle-suspended sword, and using his left hand to grasp his rosy (blue) locks, cutting them off, made this vow: 'I now cut off my hair and vow to save and rescue men from the sorrows and anxieties which now oppress them, and to remove and destroy the obstacles that oppose their advance in virtue!' Throwing his locks into the air, Śakra, seizing them, carried them to the To-li heaven, and erecting a stūpa over them, paid religious veneration. This is the second of the four heavenly pagodas!"

39. Taking his royal garments in order to exchange them for leathern raiment, he became in form like one who waits among mountain deer!

NOTES.—The *Lālita Vistāra* says: “The royal prince reflecting that his garments were not such as became a recluse, at the same time the *Déva* of the pure abode, transforming himself, appeared as a hunter, clothed in a torn *ka-sha* robe (or throwing open his *ka-sha*). The prince perceiving him, took off his valuable robes and exchanged them for those of the hunter; then joyfully exclaimed, ‘Now I have begun, indeed, the life of an ascetic.’”

The *ka-sha* is a robe of a non-conspicuous colour, and therefore one which becomes an ascetic. The hunters also of the western regions wear a robe of similar colour, because the Shamuns who frequent the mountains where they go, usually wear this, and so it is familiar to the animals (?).

[I omit the rest of this note as of no consequence.—S. B.]

40. He rejected the system of the mountain fishis, and put an end to the false (pursuit) of a worldly rest.

NOTES.—This is the 5th work, viz., the preparation of life in the Snowy Mountains. The mountain fishis are the same as the heretics (*Brāhmaṇas*?) who practice austerities in the midst of the forests.

The system of these men and the species of “fixed composure” they strive to attain, consist in the exercise of mortification and self-denial, training themselves to be unaffected either by joy or sorrow.

Now, although by these means they may be born in one of the heavens, yet they are hereby not disconnected from the world (the three worlds); hence the text speaks of the worldly character of their resting point.

How false their idea that they can arrive at the condition of perfect freedom from thought (*ñi seung*, *ñi ñi seung*, the highest heaven short of *Nirvāṇa*)! For after 80,000 kalpas, the root of evil growing again, they fall from their estate to the world of desire. Yea! and may even be born in the three evil ways, according to their previous karma. The *Diamond Sūtra* (*Vajra Chandaka*) says, “more than 80,000 kalpas passed and gone.” If then it is possible to be brought down from the state of forgetfulness, this is a worldly system of fixed composure.

The *Lālita Vistāra* says: “The prince royal having come to the Snowy Mountains, and living amongst the ascetics there, asked the fishis, saying, ‘In practising these austerities what rewards do you look for?’ They replied, ‘We seek to be born in all the Heavens.’ The prince was dissatisfied with this answer, left them, and went on as before, arriving at an *A-lam-ka-lan* (*Āraṇyaka*

Saṅgrāma?) where there were two Yuh-to-lun-fi (cells?) in which two eminent fishis lived. On asking them the same question, he found that they sought the rest derived from birth in the four empty heavens (Arūpa-Lōka). After considering their case also he said, 'all these have no elements in them of final emancipation ;' so he rejected their creed also and left them."

41. He ate grain and hemp seed, subduing pain, subduing pleasure.

NOTES.—The *Lālita Vistāra* says: "The prince coming to the Ka-ye (Gaya) mountain, to the Ni-lin (Nairanjana) river, reflected, considering that, as he intended to penetrate to the secret influences which actuate the conduct of men, he might, after six years, be in a position to save them. Thus he addressed himself to the practice of austerities (Dushkaracharya), each day eating one grain of hemp, one grain of rice ; by this means reducing himself to a condition of overcoming all pleasure. Afterwards, perceiving that this was not the true way, he pursued the contrary method, using indulgencies, bathing, perfuming himself, and so on ; by these means he subdued sorrow (as the text says)."

42. But he who would make sweet music, playing on the lute, must adopt the middle method (viz., having the strings neither too sharp nor too flat), and the music will be perfect.

NOTES.—This is the reflection of Śākya when he had perfectly subdued both pain and pleasure (*i.e.* proved their inutility in the task of self-perfection).

When Buddha was living in the world there was the son of a rich nobleman, who, wishing to become a recluse and follow Buddha, gave himself up to every sort of self-mortification, even to the degree of causing his blood to flow ; and, having acted so for a long time, still attained to nothing ; so that he felt disposed to give the matter up and reject all hope of attaining reason. Buddha then asked him this question relating to the lute, and so shewed him that the middle course, between extreme mortification and over indulgence, was the true method. He soon obtained the rahātship. His name was Yih i (100,000 ears).

[The above is an abstract.—S. B.]

43. So also he who would reach the complete accomplishment of his aim, and arrive at the condition of Buddha, must also affect the middle course, and his reward will be fully attained.

NOTES.—This is the application of the former section. The

Sanskrit word Fo-to is the same as "Intelligence" (Kioh), i.e., self-intelligence and intelligence of that which is not self (ta). He who (or that which) is the perfect fulfilment of the practice of intelligence is here briefly called "Fo," i.e., Buddha. This is the great Nirvāṇa resulting from the two "empty systems" [i.e., proving, or arriving at the conviction of, the emptiness both of the elements composing humanity (i.e., perception, understanding, &c.), and the elements composing substance or matter (dharma)]. The expression "yan" refers to the many lines of conduct pursued in going through the six páramítas, tending all to this perfection of Buddhahood. (The idea of the whole section is, that the only sure standing-ground is the medium course between over severity and relaxation.—S.B.)

44. From this point (of his life) he selected that place beyond the dragon cave.

NOTES.—Place near the Bódhimanda [Bo-ti-tchang (arena of Bódhi)], which is in the middle of Jambudwīpa. The Buddhas of the three periods have all selected this place to arrive at supreme wisdom; so (Śākya) selected it. The P'u-hang Sūtra says, "Buddha remained in the Bódhimanda; in that place there was a king of dragons (Nāga), called Ka-cha.<sup>1</sup> This dragon was very old, and had witnessed the signs which attended the five former Buddhas when they arrived at supreme wisdom. This dragon, therefore, with his attendants, taking flowers, music, and banners, went out to meet Bosat, and to render him reverence."

Again, when he arrived at the place where the blind dragon Man-lun (Montchilinda. Lal. Vist. 355) dwelt, sitting by the side of the water, he launched forth a ray of glory which illumined the waters; the dragon's eyes were forthwith opened; and he also came out with flowers, &c., to reverence Buddha. This dragon had seven heads; his body encircling Buddha three times round, and elevating his heads, he prostrated them again before Bosat.

45. Then bathing his body, he entered the Lin river (Nairanjana).

NOTES.—The Sūtra says, "Bathing himself in the Ni-lien river (Ni-lien, for Ni-lien-chen-na the river Nairanjana, now called Niladjan. Vid. Jul. and Lal. Vist.). At this time all the dévas, waiting on him with all sorts of flowers and perfumes, threw them

<sup>1</sup> Kalika. Introd. to J. B., p. 380.

in the middle of the river. After he had bathed, a tree-déva, lowering down a branch, as with a hand assisted Bosat to come out of the water and arrive at the shore.

46. Exhibiting (the sign) that (food be given him) to eat, he received the rice and milk of Lan-to (Nanda).

The Nirvána Sûtra says, "The body of Juloi, for innumerable asankyas of kalpas, had taken neither food nor drink; but now, on account of all the Śrāvakas, he declared that he would first receive the rice milk of the two shepherd girls." The Pun-hang Sûtra says, "Bosat being about to go from the tree of knowledge, at that time a Déva spoke to the two daughters of Shin-sing (Sujāta), the lord of the village, one of whom was named Nanda (joy), and the other Polo (Bala. II. B., 380<sup>1</sup>), i.e., strength [Obs., in Lālita Vistāra the two persons are called Trapusha (melon) and Bhallikā (gourd?), and said, 'You are now able the very first of all to present an offering of food.' On this, the two women boiling rice and milk over the kettle, there appeared various sorts of wonderful signs; then, using a patra (alms-bowl), they respectfully offered the food. Bosat having eaten this, took the alms-bowl, and flung it into the river Ni-lien (Nairanjana). On which, Śakra, taking it up, returned with it to his heavenly abode, and there paid it honour, erecting over it a pagoda. This is the 3rd of the four heavenly pagodas."

47. Exhibiting (the sign) of that seat, he received the grass mat of Ki-Tseung (Śānti, S. Hardy).

NOTES.—The rules of sitting in India require that certain boughs of trees be gathered, and a mat made of them. At this time, therefore, Śakra, transforming himself into a grass-cutter, Bosat asked him his name; he replied, my name is Ki-Tseung; then he received his grass mat—it is of a bluish colour, pliable, bright, and soft. (Vid. this fable, Manual of Bud., p. 170).

48. With regard to this excellent basis of his very last (appearance).

NOTES.—Po-chü Bosat had only this one body (for his completion)—he was to receive no more; hence the expression of the text.

49. He directed his steps (or tended or pointed) towards Bó-

<sup>1</sup> Nandā and Nandabālā. Introd. to J. B., p. 386.

dhimanda (*i.e.*, the arena in which he should arrive at supreme wisdom).

NOTES.—The Sanscrit Bo-ti (Bóddhi) is equivalent to the Chinese “reason” (Tao). The place where Buddha perfected reason, is hence called Tao-tcháng, *i.e.*, arena of reason. The Si-yu-ki says, “In the country of Mo-kit (Magadha), forty lis S.W. of the river Ni-lien (Nairanjana), there is a tree called Bo-ti.” The Pun-Sing-tsah Sūtra (extracts from the Lálita Vistára) says, “When Bosat was about to arrive at that place, all the dévas of the world of forms (Rúpa-vacharas) first hung on the tree silken banners or streamers.” They use them as signs or signals of a sacred place.

50. As the profound cause of complete deliverance.

NOTES.—“Deliverance,” that is, the removal of all obstacles, so that there should be no impediment in the way; the dust of the world unable to hold the maxims of the world to govern; and so able to undergo or forfeit complete renovation. This is the fruit to which all the sages tend. (This paragraph is obscure.—S.B.)

51. So he ascended the diamond throne (Vajrásana).

The Kiu-she-lun (Kóshakáraka Śāstra?) says, “Under this seat turns a golden wheel;”—hence the expression “diamond seat.” All the Buddhas have perfected wisdom on this spot, and it has always been a place of religious veneration.

52. Possessing the 140 excellent distinctions, not enjoyed by (or in common with) the two vehicles (*viz.*, Pratyéka Buddhas and Śrávakas).

NOTES.—According to the Fah-siang school (this school is one which professes to believe in the reality of external phenomena, the same probably as the school Sarvástivada), there were 140 signs peculiar to Buddha, *viz.*, 32 siang (Mahá-purusha-lakshaña), 80 marks of beauty (anuvyanjana-lakshaña), 10 powers (daśa-bala, M. B. 380), 4 Wuh-sho-wai (Abhaya, Jul. II., 300, “freedom from fear”), 3 nim-chü (fixedness of reflection?), 3 puh-ü (?), 4 yih-tsai-tsing-sing (complete purities), great compassion, great love, no forgetfulness, complete knowledge. (These last 18 are probably the 18 Buddha Dharma of Spence Hardy, M. B., 381; which see.) These works are peculiar to Buddha, and hence the expression of the text.

53. And the 81,000 gates of the law (fah mun) leaping high over the 10 earths (daśa-bhúmi).



NOTES.—When speaking of the world, the word *Fah* is used; but that from which all the holy sages proceed is called *Mun*. As, therefore, amongst sentient creatures there are 84,000 *chan lo*, (“causes of trouble;” lit., “dust-troubles”), so there are the same number of *fah-mun* (“gates of the law;” *fah-mun* may perhaps be freely rendered “methods of salvation”). These act as medicines act, curing the former (84,000 dust-troubles). The term 10 earths (*daśa-bhūmi*) refers to the following:—1. The earth of happiness and joy.—2. The uncontaminated earth.—3. Resplendent earth.—4. Brilliant wisdom earth.—5. The earth difficult to excel.—6. The ever-present earth.—7. Without exercise or action earth.—8. The earth ever at rest.—9. Virtuous wisdom.—10. Law-cloud earth.—[Obs. that these *earths* are conditions of mind, “though which an adept in Buddhism must pass before he obtains his final reward, the perfection in any one state being denominated the element or ‘*bhūmi*’ of that state. The commentator of the *Riksha Bhagavati* enumerates ten *Bhūmi* appropriate to the priesthood, the last being *Buddha-Bhūmi*.” (*Lālita Vistāra*, Edit. Calcutta, 1853, p. 8, n.)] The *Ü-ka Śāstra* says, “For ever separated from the very minutest particle of sorrow, and every barrier in the way of knowledge being entirely removed, so that there be complete and perfect intelligence; this is ‘*Fo ti*,’ the earth of *Buddha* (*Buddha-bhūmi*);” it is above the others: hence, in the text, the expression, ‘leaping high.’

54. After this, the army of *Mo* (*Māra* or “*Sin*”) destroyed by the energy of his love, covered with confusion and fear; see them return!

NOTES.—This is the sixth sign, viz., the conquest of *Māra*, and the attainment of supreme reason under the *Bóddhi Tree*. At this time *Juloi* had attained his thirtieth year. The *Ü-ka Śāstra* says: “There are four sorts of demons (*Mo*).—1. *Déva Māra*.—2. Dead or Death *Māra*.—3. Trouble and anxiety *Māra*.—4. The five *yin Māra* (i.e. *pancha skandha*, i.e., *rūpa* (form), *védana* (perception), *saṃjñāna* (thought), *sanskāra* (action), *vijñāna* (knowledge). These five are the causes of ignorance, and the obstacles in the way of man’s arrival at perfect purity.” (Vid. *Jul.*, II., 385, n.) In the text, they speak of the army of *Māra*, which alludes to the first species, the *Dévas* who compose his retinue. No doubt, indeed, that each of the *Māras* was overcome; but for the purpose of fixing a basis for observation, he specifies this sort of *Māra* particularly. The *Lālita Vistāra* says: “When first *Bosat* seated

himself in the Bódhimanda, he immediately launched from between his brows a gleam of light, called 'destroying Mára,' (*Kong mo*, i.e., *Sarvamáramandalavidhwansanakarín*, L. V., 286), which illumined the whole of the palace hall of Mára Rája, so that he lost all colour from his face, and at the same time trembled violently with fear. Then Mára, taking with him all his soldiers, and assuming every species of shape calculated to inspire fear, each one grasping his massive club, they desired to overthrow Bosat. Then Bosat, entering on the Samádhi of a 'merciful heart,' the clubs and arms which the demons used, all produced lotus-flowers. Seeing this, all the army of Mára, affrighted, fled with precipitation."

55. By the power of Samádhi (fixed heart) he destroyed the poisonous influences of the ogling women, and changed them into old hags.

NOTES.—Mára had four daughters (*Lálita Vistára* says?), properly, indeed, of no sex whatever (?). These in a body came before Bosat, all of them, by their conduct, trying to seduce him, and destroy his "pure conduct" (*Fan hang*, *Brahmá* discipline). Then Bosat, by the influence of his Samádhi of love, changed the four women into hideous hags; so that, covered with shame, they fled.

56. Whereupon, Kin-Lo (solid and strong, *Sthávára*, L. V., 305), the earth Déva, leaping forth, became his surety.

NOTES.—Koon Fah San Mui King (i.e., *Buddha Samádhi Sūtra*) says: "Tan Rája (*Pápiyán*?) demanded of Buddha: 'Who is your surety, whereby your merit may be proved?' Bosat immediately, disengaging his hand from the sleeve of his robe, pointed to the earth; then all the great earths were shaken six times, and Kin Lo, the earth Déva, leaping forth, appeared, exclaiming, 'I am surety.'"

57. The dévas who live in space (gods of the atmosphere, L. V. 373) proclaiming the news (lit. "opening out and turning," the flag, for example), made it known.

NOTES.—Bosat having arrived at supreme reason, the dévas of the earth told it to the dévas of the air, and these proclaimed it among the heavenly spirits or gods, who, ascending to the highest heavens, declared the news (unfolded the news. *Vid. Lálita Vistára*, p. 373.)

58. Like a lotus, so came he out from the water (or rather, like

a lotus as it comes from the water, so was he) bright and glorious beyond comparison.

NOTES.—The Nirvāṇa Sūtra says, “Juloi came into the world pure and spotless as a lotus.”

59. Like the resplendent moon, as it were, being in space, illumining some darkened glen.

NOTES.—The Nirvāṇa Sūtra says: “Juloi came into the world as the autumn moon at full, pure and calm, free from clouds, the admiration of all.

60. Seven days having passed he received the wheat and honey of Ti-wei (Trapusha), arousing them with a brief prediction.

NOTES.—“Seven days,” *i. e.*, seven days after he had arrived at perfect reason. “Ti-wei,” referring to the two merchants of Northern India. “Wheat,” “honey,” the usual food of India. The Lālita Vistāra says, “Buddha having arrived at supreme wisdom seven days, there was a Tree Déva who told two merchants, one called Tai-wei (Trapusha) the other Po-li (Bhallikā), saying, ‘You are now able to make an offering of food to Juloi?’ On this each of the merchants offered wheat and honey. Buddha having received it, spoke on their account the Po-shi-yan-kwo (cause and fruit of charity);” hence the words of the text (*vid. Lālita Vistāra*, pp. 362, 363).

61. Condescending to repeat his transcendent doctrines, he gave to Kia-keh the refuge afforded by keeping the precepts, conferring on them a share in the happiness of the dévas and of men.

NOTES.—The voice or words of Buddha are immaculate (without leak or deficiency); hence the phrase “yih-yin” (lit. “one voice”). “Kia-keh” is the same as Tai-wei (Trapusha). “The precepts,” *i. e.*, the five precepts. The word “refuge (Kwai, *i. e.*, return)” refers to the three kwai or refuges (*viz.*, the trisarana, or *tun-sarana*, “I take refuge in Buddha, in the truth, in the associated priesthood”). The reward of keeping the precepts is, to be born after death among the Dévas, and afterwards amongst men; hence the expression, “conferring on them a share, &c.” Now the doctrine of all the Buddhas transforming the everlasting law (or it may be “teaching, during their appearance in the world, the everlasting law”), has these seven requirements before arriving at, or completing, the heart of man.—1. Charity.—2. Holding precepts.—3. The reward of being born in heaven.—4. The enjoyment of delight as a reward.—5. The removal of anxiety as a reward.—

6. Freedom from worldly influences.—7. Sighing for Nirvāṇa. Buddha, then, having arrived at supreme wisdom, just inclining, as it were, to look at the root of the matter (*i.e.*, taking a superficial stand-ground), first of all declared the refuge to be derived from keeping the precepts.

62. Having now completely accomplished perfection, he examined what were the influences of change (*i.e.*, what the direction of the influences in the world were as regards his doctrine).

NOTES.—That is, examining who would be the first to obtain salvation.

63. Compassionating the two Rishis who had not found opportunity to hear the thunder voice (of Buddha).

NOTES.—The two Rishis, viz., A-lan-ka-lan (Arādā Kālāma) and M-to-lan (Udraka Rāmaputra). Calling to mind the proper condition and the weakness of the hold of sin on these two heretics, he desired to convert them first: but (he said) that one had been dead seven days—alas! that he had not heard the sound of the true law! The expression “thunder sound” refers to the first of five sorts of voice belonging to Juloi.

64. Joyful (he said), the five men were able to sustain transformation by the law.

NOTES.—The five men; that is, Kin-chan-ju, Poh-tai-li, Po-sha-pi, O-che-lun, Ma-ha-nam (vid. *Jul.*, II, 364, n., Aṣṭadīpt Bhadrīka, Mahānāma, Daṣabala Kāṣyapa, and Adjnāta Kaundinya) Buddha next perceived that these men dwelling in the park of deer (Mṛigadava), the root of their principles being now properly matured, were able to receive salvation.

65. So it is, by the dust of the world and the senses (roots of evil) there is darkness and feebleness; but the wisdom of the sage, how vast and deep!

NOTES.—All vexations and annoyances are able to pollute the pure heart; they are the dust of the eye, the causes of life and death; hence the word “root.” The perfect wisdom of Buddha in all its kinds is revealed during the three ages in all the forms of being; and, therefore, cannot but be self-existent. Hence the words “wisdom of the sage,” or “holy wisdom.”

66. Obeying this law, then the law cannot admit of these roots

of evil; but following these roots then they cannot allow the admission of the law.

NOTES.—The transforming doctrine of Juloi. The law is either “Kieun” or “Shat.” (For an explanation of these two expressions, vid. the “Daily course of the Shamuns—appendix.” We may briefly state that they are the titles of two schools; one of which professes to believe in the true character of phenomena, the other in their ideal character, sufficient for the wants of all sentient existences.) The “roots” are small or great. The great ones admit of but small portion of the law, as filthy food in a precious vessel. A little root is that which is connected with the great vehicle, and is like an insect bearing a great mountain. If we regard not the root, then both the man and the law are lost! (Obscure.—S. B.)

67. It cannot but be, indeed, that the river of sensual pleasure is that which swallows up men for so long; the influence of this foolish pleasure is that which blinds.

68. But if, hearing my words, there should be no profit, then would I plunge again into non-being.

69. Hereupon Śakra, monarch of the To-li heavens, cloud-driving through the thirty-three heavens.

NOTES.—The Sanscrit word *To-lo-ye-tang-ling-she* (Trayastrīṃśa) is contracted into *To-li*, i.e., the thirty-three heavens, viz., eight on each of the four peaks of Suméru, and Śakra's in the middle. *Ti-shie*, i.e., Śakra (able to rule), the supreme ruler of the thirty-three heavens.

70. The great monarch of the “ever patient” Śakwala (i.e., Sohochi Kai or Sahalókadhātu), closed or mist enveloped in the eighteen Fan heavens (Brahmá-lóka).

NOTES.—*So-po* or *Soh-ho-Sah-ho*, i.e., the (world of) patient beings, is a general name for this great chiliocosm; because the men of this Śakwala are very strong in endurance. *Mahá Brahmá* is the ruler of this region (*Brahmá Sahampati*. Introd. to J. B., p. 610).

The eighteen Brahmá heavens are these: in the first Dhyána (Shan) are three.—1. Fan-chung (Brahma-káyika).—2. Fan-fu (Brahma-puróhita).—3. Tai Fan (Mahá-Brahmá). In the second Dhyána, three heavens; viz.: 1. Shan Kwong (Paritábhā).—2. Mo-leung, Kwong (Apramáhābhā).—3. Kwong yin (i.e.,

"whose glory is as it were a voice," in which translation I agree with M. Rémusat and differ from Burnouf, [Introduct., pp. 611, 612], *i.e.*, *Ābhāsvara*). The third Dhyāna has three heavens; *viz.*: 1. Shan Tsing (*Parittaśubha*).—2. Mo-leung Tsing (*Apramāṇaśubha*).—3. Pien Tsing (*Śubhakṛtsna*). The fourth Dhyāna has nine heavens.—1. Fuh-sing ("happy birth." Obs. Burnouf and others translate the corresponding title by "those who are without clouds." *Anabhraka*).—2. Fuh ngai ["happy love;"] this does not correspond with Burnouf's list. The Sanskrit *Punyaprasava* evidently corresponds to the former heaven, *i.e.*, those whose birth or life is happy ("vie heureuse;," Rémusat). I do not know, therefore, the corresponding term for this heaven].—3. Kwang Kwo ("extensive reward" *i.e.*, *Vṛhatphala*).—4. Mo-seung ("absence of cares or thought engendering care." *Avriha*).—5. Mo Fan ("absence of trouble." *Atapa*).—6. Mo Jeh ("absence of heat." The other authorities give "those who see admirably." *Sudrīṣa*. But this does not agree with the text).—7. Shen-in ("virtuous appearance." *Sudarśana*).—8. Shen-kin (virtuous sight. *Sumukha*. Obs. Burnouf has a short note on this heaven, *vid.* p. 6. 5. The Chinese evidently follow the Nepalese list of Hodgson).—9. Shik-kan-keng ("termination of form." *Akanishtha*). These together compose the "eighteen heavens" of the text. "Fog-enveloped" refers to a epithet applied to *Brahmā*.

71. These, bowing their heads, pay him (*i.e.*, Buddha) worship; earnestly beseeching him to turn the wheel of the law; exhorting him to declare the law according to that which is just.

NOTES.—The expression "bowing their heads" refers to the mode of salutation called the five wheels or circles, *i.e.*, prostrating oneself so that the face, both hands, and both feet touch the ground.

72. According to that which is just, *i.e.*, the system of deliverance, Juloi, investigating the subject and reflecting on the methods adopted by the virtuous ones now departed, in agreement with the systems of the ancient Buddhas, resolved to adapt his teaching to the common desires which actuate men generally.

NOTES.—The "virtuous ones departed" refers to the Buddhas gone before, and, having arrived at supreme wisdom, entered the long night of *Nirvāṇa*.

The mode of deliverance here referred to is that known as "Fong pien," or the mode of salvation by three vehicles, *i.e.*

Pratyéka Buddhas, Rahats, Śrāvakas; or, Buddhas, Pratyéka Buddas, Bódhisattwas.

73. Then all the Buddhas of the ten regions, showing themselves, simultaneously uttered words of praise and commendation.

NOTES.—At the time Juloi contemplated the mode of deliverance mentioned above, all the Buddhas, appearing before him, uttered his praises, saying, “Excellent! excellent! Śákya Muni (? *man*, is this Muni, or might it mean, ‘excellent doctrine of Śákya!’), the teacher and guide of the first (Doctrine)! He is able to declare the law of escape (Pong pien) according to that which is just.”

74. These different divisions of the one law were all, nevertheless, directed against the stronghold of wordly deception [“the territory (yu) of dust-troubles”].

NOTES.—This is opening as it were the Gate of Rescue. The Nirváṇa Sūtra says, “The law of one vehicle (*i.e.*, the law which produces escape by transforming the heart *at once* into the condition of Buddha), according to just precedent, is spoken of as three.” The troubles and anxieties of life and death in the world are called the “territory of dust-troubles.”

75. Whereupon, rising from the tree of Bódhi, he directed his steps to the park of deer (Mṛigadava).

NOTES.—This is the seventh sign, viz., turning the wheel of the law in the park of deer! The Bódhi tree is the place in which Buddha had attained supreme wisdom. Having now received the earnest solicitations (of the Dévas), and intending to turn the wheel of the law, he removed from that place. The park of deer is the scene of his first efforts. The Si-yu-ki says, “This is where the king of the deer offered his life for the female deer that was about to drop her young.” (Vid. the whole of this account, Julien, II, p. 361, from which it is copied.)

76. For three months harmonizing the root, the five men then obtained deliverance; Kiao-tchin-ju, understanding the first instructions of the compassionate teacher, hence received this name as the sign of his first having obtained deliverance.

NOTES.—“Harmonizing the root during three months,” *i.e.*, after waiting this time, Buddha, perceiving that the influences which affected the principles of the five men were now matured, went to convert them. Only not yet believing, they receive his

instructions, *i.e.*, they did not yet believe in him. Buddha observing the different changes their minds underwent, harmonized their principles by every sort of application (or experiment); so, after a lapse of three months, and having explained amongst them the various doctrines of the law, the three Chum (?), the four Tai (sublime truths, *aryáni satyáni*), and the twelve hing (?), then Kiao-chin-ju (Kauṇḍinya), first of all comprehending the method of deliverance, obtained the pure eyes of the law. Having immediately arrived at the condition of a Rahat, Buddha called him O-jo-kiao-chin-ju (Ajuṇa Kauṇḍinya), the word O-jo (Ajuṇa) signifying “delivered;” it was, therefore, applied to him as a title significant of his having first found salvation. The other four men obtained deliverance in succession. Moreover, the word Kiao-chin-ju is sometimes also written Chin-na (*jina*—victorious?), which signifies “fire-vessel,” a surname derived from his ancestor (grandfather), who first meddled in fire worship.

Now the explanation of these circumstances is to be found in his previous history. According to the Yan Kwo Sūtra we find, “Śākya (Buddha) was, during his time of preparation (for supreme Buddhahood), the Rishi Jin Juh<sup>1</sup> (or ‘a fishi practising the Pāramitá of patient endurance’). He dwelt in a mountain, practising reason. At this time Kiao-chin-ju (Kauṇḍinya) was the king of the country, and was then called Ko-li—who was possessed of a cruel and wicked disposition. One day, taking his women with him, he entered on this mountain to hunt; being tired, he lay down, as it were, to sleep (or he pretended to sleep). Then all the women went into the woods to gather flowers; and as they went, came to the cell (or retreat) of the Rishi. The Rishi began to repeat Bara to them. After some time the king awoke, and not seeing the women, drew his sword, and went in search of them. Seeing them standing in front of the Rishi’s cell, the king, in a rage, exclaimed, ‘Who are you?’ He replied, ‘The Rishi Jin Juh.’ Again he asked, ‘And have you obtained “Sheung te teng?”’ *i.e.*, the Samādhi which raises one above the earth. He replied, ‘Not yet.’ The king replied, ‘If you have not attained this, what are you better than the whole class of philosophers (Fan-fuh)?’ and he proceeded to cut off his hands and feet with his sword. On observing that the Rishi’s face and spirit underwent no change, he asked him if he were not angry at what he (the king) had done. The Rishi answered, ‘I have no anger; so far from

<sup>1</sup> Jin Jo Rishi, *i.e.*, Kōhāntirichi. Vid. Jul. ii, 133.



that, I vow that when I obtain supreme wisdom, you, the king, shall be my first convert.' Accordingly, having now arrived at the condition of supreme reason, he first converted Chin-Ju (Kaundinya), the same Ko-li Rāja."

77. Then Shi-li-fuh, accidentally meeting with Ma-Shing, by considering the traditional words of the teacher, came to a perception of the true mode of wisdom in the way.

NOTES.—The Sanscrit Shi-li-fuh (Śāriputra) is equivalent to "the son of the Tsau bird" (śāri, a sort of hawk with remarkable eyes); this was a name derived from his mother. At first, he was a disciple of the heretic Shan-che-na (*i.e.* Sangha, *vid.* M.B., 195), he was versed in all the eighteen Śāstras, unrivalled in discussion (or power of distinction), and was ever open to learn that which any teacher could impart; but, nevertheless, he was unable to obtain knowledge of the true doctrine. He was, moreover, disgusted with the rude and evil proceedings of these heretics (*i.e.*, their way of life). One day as he was going along the road, he met, by chance, Ma-Shing, the Bikshu (Assaji, M.B. 195), carrying his staff and his alms-bowl, his garments clean and properly arranged, his gait slow and dignified. Pleased at the circumstances, he asked him, saying, "Who is your master?" Ma-shing (Assaji) replied, "The great Sha-mun Buddha—he is my teacher." Again he asked, "And what law does he teach?" To which he replied, "I am but a disciple of a day (*i.e.*, recently become a disciple), and I cannot recollect much; but, in brief, one gāthā may exhibit his doctrine, and this is it: "All things (tehu fah) proceed from the connection of cause and effect. And the destruction of things results from the same. I, Buddha, the great Sha-Men, always make this the body of my doctrine." (This gāthā is given by Spence Hardy, in M. B., 196, and is somewhat differently translated. Originally it may have differed from the Chinese, but *vid.* M. B. in *loc. cit. supra.*) Shi-li-fuh, on hearing these words understood the mode of deliverance. The expression "Tai," is equivalent to "the true method of doctrine." Ma-shing was the first of the five (four?) men, in the park of deer who obtained salvation. O-che-lun was his name. (Açvadjit, Assaji? *vid.* M. B. 149. It is evident he was the first after Kaundinya. *Vid.* *Jul.*, II, 356.)

78. Tsüi-shuh-shi, following in the same steps, and adhering to the doctrine of the same teacher, with his friend found refuge.

NOTES.—“Tsái-Shuh-shi,” the same as the family name of the great Muh-kin-lin (Mugalan). Formerly he followed the same teacher as Shi-li-fuh. As a condition of his obtaining satisfactory knowledge, he said, “Should I obtain sweet dew (Amrita), then I vow freely to dispense it to all.” That day, seeing Shi-li-fuh coming back with a happy and light appearance, he asked him, saying, “Has my brother obtained knowledge of the excellent law.” Shi-li-fuh then said whom he had met, and repeated the gáthá; whereupon Mugalan (Mudgalaputra, Sanskrit) understood right reason, and both agreed in saying the law of the heretics (Brahmanas, Jul.) is vain and laborious. These two men, with the same mind, each brought 250 disciples to follow Buddha, and become ascetics, who, according to the laws of the order, shaved their heads, and took the *kiā-cha* (Chivara) robe. Buddha then addressing the assembly said, with respect to these two disciples (Śáriputra and Mugalan), the first, *i.e.*, Śáriputra, shall become pre-eminent for wisdom—the other, Mo-kai-lin, for spiritual perception (or “force of divine faculties,” *vid.* Jul. ii., 299).

79. In consequence of the conversion of Ke-ye-shi, the whole of the fire worshippers returned (to right reason) in a mass.

NOTES.—Ka-ye-shi, the followers of Ka-ye [*i.e.*, Káśyapa. Obs. The patronymic or generic (as in introd. not., which see), here indicating Káśyapíyas], *i.e.*, heretics who concerned themselves in the worship of fire. The surname of Káśyapa was Yeou-lou-pin (Ouronviloā, *vid.* Jul. ii, 483). Buddha, wishing to convert him, went, therefore, to his resting place. Káśyapa explaining, as an excuse, the absence of any proper accommodation, Buddha pointed (or directed his steps) towards the Dragon Hall; (on which Káśyapa) replied: “The nature of the dragon is malevolent in the extreme; it is to be feared he may do injury to your virtuous person (*lit.* injure virtue).” Buddha said, “I have no fear;” and so, arranging his garments, he by himself entered the middle of the divan (or seat). When evening came, the dragon returned, and seeing Buddha, he soon became angry, and belched forth fire to destroy him; Buddha then entering into “the Samádhi, resembling the brightness of fire (Agnidhātu Samádhi), enveloped himself with it as in a cave or casket of fire. The dragon by this means had no ground by which to overturn or destroy him,<sup>1</sup> only seeing the alms-bowl of

<sup>1</sup> Perhaps the translation might be “The dragon was consumed with grief at finding no ground (of attack, *i.e.*, no means for attack).”

Buddha pure and cool, he leapt into the midst of it. Káśyapa, that evening seeing the glare of the fire, addressing his followers, said: "That Shamun, no doubt has been destroyed." The morning came, on which Buddha, taking up the alms-dish, came out and showed himself (or it) to Káśyapa, and so his heart was partially subdued. He then asked Buddha to remain there a short time and receive nourishment from him; but he, *i.e.*, Káśyapa, was not yet willing to receive the law in its completeness. Then Buddha displayed before him 500 spiritual changes, so that at last he returned to the refuge, and relied on Buddha's doctrine, bringing with him 250 men, his disciples, who, at one time, shaved their heads, and became ascetics; and so all obstacles being removed to their complete deliverance, they (or he) became Raháts; and what instruments they had employed in the service of their fire worship, they flung all into the water (the river Nairanjana, Jul.). Now, Káśyapa had two brothers, who lived somewhere down the stream, one named Ka-ye (Gayakáśyapa), the other Na-tai (Nadikáśyapa); these also were connected with the worship of the fire dragon. When they saw the sacred vessels in the middle of the stream, they came up in haste to see for themselves what had happened; and finding their brother already become a Sha-mun, they asked him the reason; whereupon he repeated the law on their account, on which they, with 250 of their disciples, also became followers of Buddha, and all obtained the fruit of Bódhi (*i.e.*, Rahátship).<sup>1</sup>

(The expression "lui" refers to a class or heap, as the Yih King explains it with reference to a heap or bundle of grass.)

80. So it could not but be but that there should be overflowing streams of the heavenly dew (amfita), enlightening displays of Mo-ni (Mañi).

NOTES.—"Sweet dew," the drink of the gods, compared here to the excellent law of the one vehicle (*i.e.*, Buddha). "Moni," otherwise "Mañi"—this signifies "unspotted," and is the name of a precious jewel (pearl). The beauty of the round body of this jewel (lit. "this jewel as to its body being round and beautiful"), when placed opposite to or in contrast with any substance, brings out its form, just as the self-existence of Buddha (exhibits his character). "Bright manifestations" (referred to in the text) allude to the various actuating principles and springs of action

<sup>1</sup> Vid. the act of Káśyapa, Jul. ii, 483, 484.

found amongst men, and which, according to their root, enable them to receive the law.

[End of Vol. I. in the Chinese.]

81. Both in the world of dévas and the world of men.

NOTES.—“The world of dévas.” Buddha when he had arrived at supreme reason, and fourteen days had elapsed, transforming himself, appeared in the heavenly abodes of Tsz’ Tsoi (Īśvara). At the request of the King of the Dévas (Dévendra) he repeated the “Shih-ti” Sūtra (Daśabhūmi Sūtra?). Again, on a second occasion, dwelling in the same abode, he repeated the Pan-jo-li-t’su (Prajñā . . . .? Sūtra). Dwelling in the abodes of Ma-hi-shan-lo (Mahéśwara, *i.e.*, Śiva), he repeated the Man-shu-tsien-poh-king (Manjuśrī sahasrapatra Sūtra?). Dwelling in the To-li abodes (the heavenly abodes of the Trayastriṅśas heavens), in the tower called Po-pin-kwong-ming (“universally diffused brightness”) he repeated the Yeh-tsze-ki-teh-fuh-teng King (the unrivalled Sūtra which proceeded from the summit of the head of Buddha, and is in explanation of the word “one;” *lit.*, “one-word-single-unique-Buddha-head Sūtra”). Moreover, on account of his mother Ma-ye (Māyā) delaying three months, he spoke various accounts of the law (or, he said Bana on various occasions). “The world of men;” referring to various places in all the sixteen kingdoms of the five Indies.

82. In the parrot forest, and the Chi forest.

NOTES.—“The parrot forest.” The Peh-ün Sūtra (the 100 influence or consequence Sūtra) says, “Buddha was going from She-wei-Kwo (*i.e.*, Śrāvastī) to Mo-kie-ti (Magadha); in the middle of the road or journey there was a wood of parrots (*ying mo-a* Macaw). The king of these parrots, and all his friends and relations, on this occasion kept flying in the air, and respectfully addressed Buddha and all the priests, saying, ‘Would that, stopping here in my forest, you would let me make my offerings to you.’ Buddha immediately assented; and, with his company of priests, entered into the midst of the wood. Then the parrots perching around beheld the beauties and excellencies of Buddha’s person, and the silent and decorous behaviour of all the priests; so that each of them, conceiving joy

<sup>1</sup> Is this the Aditapariyā Sūtra, M. B. 1911

in their hearts, believed at once on Buddha. The same day they died, and were born as dévas in the To-li heaven (thirty-three heavens).

"The Chi forest." The Nirváña Sūtra says, "On one occasion Buddha was dwelling on the banks of the Ganges, in the middle of the Chi-san (?) forest. Then the world-honoured one, taking up a few fallen leaves in his hand, asked all the Bikshus, saying, 'Are these leaves in my hand many? Are the leaves in all the great earths many?' All the Bikshus said, 'World-honoured one! the leaves of the great earths are so many that they cannot be numbered; but those in the hand of Juloi are so few that they need not be mentioned.' Buddha replied, 'All the laws which I have now completely learned are many, even as the leaves of all the great earths; but those which I have delivered and explained on account of sentient beings are but as the leaves in my hand.'"

#### 83. Also at the Heron Lake.

NOTES.—In the Karañña Vénuvana, near Rājagriha (vid. the Chinese, explained in Jul. iii, 510), there is a white Heron Lake, where Buddha delivered the Prajñā Sūtra of sixteen chapters (or collections).

#### 84. Also at the Vulture Peak (Gṛdhrā Kūṭa).

NOTES.—"At Rājagriha," the mountain, called in Sanscrit, Kiche-kien (this seems to be taken from the Pali Ghējakato). Buddha here delivered the Tai-pan-jo (Mahā-Prajñā), the Fa-hoa-king (Saddharma puṇḍarīka), and other Sūtras.

#### 85. Also in the Sea Palace.

NOTES.—Buddha was residing in the palace of the Dragon King Nan-to (Nanda), in the "Ki tseung ma ni po tseung wan to tchang po lau," i.e., "the beautiful pearl chamber, belonging to the precious tower possessing the great cloud hall. (Obs. This Sūtra is in my possession. The title is somewhat different from that in our present work; the translation above is accommodated to that of the Sūtra); he here delivered the "Tai wan lun tsing li king," i.e., "the Sūtra called the great cloud wheel, for asking rain. [Obs. This Sūtra consists of magical formulæ (dhāraṇī) for forcing dragons to provide rain in time of dearth.]

16. And in the garden of Amras (i.e., the Amravana, Jul. ii, 390).

NOTES.—"Om-ma-lo (Amra)," the name of a fruit (Mango); in

the midst of this garden there are many of these trees. Buddha here delivered the Tsing-ming (pure name, Śuddhanāma?) Sūtra.

87. And in the monkey stream (Markatahrada, Burnouf, J. B., 74).

NOTES.—Near the city of Pi-ye-li (ye is perhaps a mistake for che; in which case it would be Pi-che-li, *i.e.*, Vaiśālī), there is the lake of the female monkey (Markatahrada); over (or on) this lake is a Ts'o-tsing residence (flower or grass Vihāra?). Buddha, dwelling in this, entered on the Samādhi which admits of no disturbance. Here, having converted 500 merchants, they all attained rahātship. It was on this occasion the assembly asked Buddha to relate the ancient Nidānas (history of previous births) of Ye-shu-to-lo (Yaśodará, the wife of Śākya) and of the 500 merchants (or this last portion may mean "to relate the connection of the 500 merchants in former times with Yaśodará").

88. And in the cave of the Fiery Dragon.

NOTES.—Si-yu-ki says, "To the west of a city in Northern India (*viz.*, the capital of Na-kie-lo-ho, *i.e.*, Nagarahāra; *vid.* Jul. ii, 96 . . .) is a large and deep cavern, the residence of the Dragon King Kin-po (Gópāla). This dragon, having all at once conceived a wicked heart, desired to destroy the king and waste his country. Buddha knowing this, and using his power of spiritual transport, conveyed himself there. The Dragon King seeing Buddha, was rejoiced, and his wicked heart was dissipated. Buddha repeated the law on his account, and gave into his charge the precepts against slaughter. But, because he besought Buddha much to remain there, and to receive his religious offerings, Buddha replied, 'I am about to enter Nirváña; but now, for your sake, I bequeath to you my shadow, and it shall come to pass after my Nirváña, if a wicked heart again rises in you, you ought to look at this my shadow (and so destroy it). Moreover, I will depute 500 Rahāts to remain here, and receive your offerings, so that you may have ground of merit.' On this account no great troubles or calamities ever happen to the king of this country or the city."

The Records (*i.e.*, Si-yu-ki) say, "Hicouen (Tsang), a P'ah-sae (priest) of the Tang dynasty, himself went to worship this shadow and pay it religious homage (*i.e.*, make offerings to it). The shadow of Buddha, when viewed far off, was of a gold colour, bright and glittering; but when (he came) near, it was not visible."

89. Again residing at Po-lo-nai.

NOTES.—The true Sanskrit is Po-lo-ni-ssē (Varāṇasī, or Benares). This word in Chinese is Kiang Yau Kwo., *i.e.*, river-bound country. Buddha, residing here, delivered the “Ch’uh-yan-shi-shai-chün-fah-lun,” and other Sūtras.

90. Then dwelling at Mo-kie-ti (Magadha).

NOTES.—In Chinese this is, “the peaceful country.” Buddha here delivered the “Fah-yen,” “Pun-bi,” “Kin-ü,” and other Sūtras.

91. Also resting in the Kin-ku grove (*i.e.*, the grove of sāla trees).

NOTES.—That is in Sanscrit Sha-lo, or “strong” (Kin-ku). Yan, a doctor of the law (fah-ssē), in his translations, says, “Kin-ku, just before Buddha was about to enter Nirvāṇa, the very last of all he delivered the Parinirvāṇa Sūtra (great Nirvāṇa).”

92. Also resting (under) the M-loh tree (music tree?).

NOTES.—Living at Pi-ye-li (Vaiśālī?), Buddha resided under a tree, and there delivered the “Kün-teng-poh-chü-sing-ssē-teh-to” Sūtra (*i.e.*, “the baptism that rescues from life and death, and confers salvation”).

93. Also on the Peak of Lenka, near the borders of the sea (Lankā, Ceylon).

NOTES.—This is a mount on the borders of the sea in Southern India; the Sanscrit is Leng-ka, but the Chinese puh-ho-wong, “not able to go.” Only those possessed of the power of spiritual transport are able to go there. Buddha residing here, delivered the Sūtra called Jih-leng-kia [Lankāvatāra Sūtra. (Obs., the word Jih “to enter” does not seem to form part of the Sanscrit title)].

94. Also in the mount bordering on the Po-To precipice (Patalaka).

NOTES.—This Sanscrit word, written in full, would be “Po-tan-lo-kia.” It is now written in brief as Po-To. It is the name of a little white flower. They say that this mount produces a great number of these flowers, the fragrant scent of which is perceived from far. This place (*i.e.*, Patalaka, perhaps the present Ramase-ram) is the residence of Kouan-tseu-tsai (Avalókitésvara); Buddha, stopping here, repeated the Sūtra called “Shih-i-min-kouan-tseu-tsai” (“Avalókitésvara with twelve faces”). (Vid. an account of Pátalaka, Jul. iii, 123).

95. Again in the garden of Bamboos, called "Ka lan to" (Karan-  
davenavana).

NOTES.—The Sanscrit "Kia-lan-to," is in Chinese "ho-in," and is the name of an animal known in western countries (Obs., "ho-in" means "lucky voice;" the animal is a squirrel. The whole story may be read in Spence Hardy, M.B., 194, and also Jul. iii, 29, &c. Note that this garden is known to the Singalese as Wéluwana.) He who is called the nobleman Ka-lan-to is the same as Pin-hi-so-lo-wang (Bimbasára Rája), who built in this garden a vihára, and presented it as a gift for the followers of Buddha to reside in. (Vid. Spence Hardy, *ut supra*.)

96. And on the golden ground in the She-wai country.

NOTES.—The Sanscrit word is "Che-lo-fu," which is corrupted into "Che-wai (Śrāvastī)." The Chinese equivalent is Man-wuh-shing (the city for perceiving and knowing things). In this city dwelt a certain noble, named Su-ta-to (Sudatta), which in Chinese is equivalent to Chen-chi (*i.e.*, virtuous gift or charity). He ever had compassion on, and felt for, the orphan and the poor. The men of the country, therefore, made much of him; and also named him Ki-kon-to (Anāthapiṇḍika—he who bestows charity on orphans and the bereaved. Vid. Jul. ii, 296). Now, on one occasion, having gone to the city of "the house of the king," *i.e.*, Rājagriha, and living in the house of his friend the nobleman Humi, his object being to find a proper wife for his son, he observed the house fitted out with perfumes, flowers, eatables, &c., because Buddha was expected there on the morrow. Now Sudatta was, in reference to himself, a follower of the heretics; and when at first he heard the name of Buddha his heart grew cold, and his hair stood on end. This evening, therefore, he went to hear the law and worship Buddha; and so, on account of his former ground of merit, he received a rightly believing heart, and obtained the first fruit (*i.e.*, entered on the first path, Sowán). He then asked Buddha to return with him to his country, to which Buddha assented; and he then returned to his house. He then began to look around (lit. "divine") for a propitious or excellent ground for Buddha to reside in; and, considering the garden of Chi-to (Jeta), the heir apparent, that it was both elevated and pleasantly situated with a commanding view, fit for erecting a vihára in, he went, therefore, and asked it of the prince royal, who, laughingly replied, "If you will cover the garden with gold I will sell it you." Sudatta joyfully said, "The garden then is mine." So, returning to his house, he brought out



his gold, and with it covered upwards of eighty k'ing (a k'ing is  $15 \frac{1}{16}$  square acres. There were eighty of these). With this he bought the garden, and built in it a vihara, and called it "Chi hwan" (Jétavana); but now people call these buildings 'Fuh shi' ("Temples"). This explains the expression in the text, "golden ground."

97. Then in answer to the earnest desire or thought, in the air he manifested himself.

NOTES.—Po-ssé-ni-Wang (Prašnajit Rája, king of Kósala in Buddha's time) and the Mo-li philosophers or sectaries (this expression is probably a contraction of Yang-kin-li-mo-lo, or Angouli Mályas, concerning whom, vid. *Jul. ii*, 295; or it may be translated, "Prašnajit and his wife Mo-li," i.e., Mallikádévi, concerning whom, vid. *M.B.*, p. 285), having met Buddha, believed on his law. Whilst paying him reverence he said, "If my daughter Ching-man (Sřmáládévi?), who is possessed of perfect wisdom, and whose mind is already prepared to understand the law, were to behold Buddha, she would certainly obtain Bódhi (reason). Would that this might be the reward of my faith!" Ching-man hearing of the merits of Buddha, filled with joy and bowing her head, said the following gáthá in his praise: "Would that Buddha, possessed of infinite love, would cause me now to behold him!" At the time she made this prayer, Śákya-Juloi suddenly caused his incomparable, lovely person to appear to her in the air; on which occasion he delivered the Ching-man Súra (Sřmáládévi Sinhanáda Súra).

98. Then disappearing from the mountains, and appearing in the heavingly abodes. (Obs., the symbol used is difficult to translate; it signifies "destroying," "annihilating." I have translated it "disappearing from," as though he, i.e., Buddha, was the object of this, as a verb).

NOTES.—Buddha, from the Vulture Peak Mount (Gřidhrakúta) disappearing, was born in the To-li heaven (Trayastrínás). Disappearing from Su-mi (Suméru), he was born (or appeared) in the Nu-ma (Yáma, the first heaven above the Trayastrínás) heaven; and so, having ascended up to the highest (heaven), he delivered the Fa-yen Súra.

99. Again he delivered the law as it is symbolized by the six points of the heavens.

NOTES.—The Yan-po-sah-kai king (Upasampanna Súra?) says, "The son of the nobleman Chen-sing (well-born, Sujáta?)

asked Buddha, saying, "All the teachers of the heretics (*i.e.*, Dissenters) teach their followers at early dawn to bow to the six quarters, N., S., E., W., above, below); and by this means they promise them increase of years and wealth. Has Buddha's law any thing of this sort?" Buddha replied, "Yes! certainly. That which is called bowing to the east is the Ta'n (dāna) Páramitá (*i.e.*, the páramitá of charity). Bowing to the south is the 'Shi' (śīla) Páramitá (the virtue páramitá). Bowing to the west is the Tsh'een (Kéhanthi) Páramitá (the páramitá of patience). Bowing to the north is the Pi-kai-ye (Vīrya) Páramitá (the energy páramitá). Bowing to the nadir is the Chen (Dhyāna) Páramitá (the páramitá of contemplation). Bowing to the zenith is the Po-ye (Prajñá) Páramitá (the páramitá of supreme wisdom). If a man is able (to attain to) a state of correct contemplation, day after day, and if he pays worship and homage in a similar manner, what is this but increase of years, wealth, and honour?"

100. Again transforming himself, he assumed a body only three feet (chih) in size.

NOTES.—Ku-shi-lo (Gochira), the nobleman, was only three feet high. Buddha on his account transformed himself into a person of similar size, and so caused him to return to a knowledge of the right law.

101. And again there was the "hand covering" and the "pointing (to the earth) transformation."

NOTES.—"The hand covering." The Ling-yen Sūtra says, "The world-honoured one, with his 'Chen-feon-tan' golden hand (Chen-feon-tan, lit. 'Jambudāna,' probably for 'Chen-tan,' *i.e.*, chandana or sandal wood), stroking or touching the head of A-nan (*i.e.*, Ānanda), at the same time the Śakwalas of the Buddhas pervading the ten regions of space were violently shaken six times; and the infinite number of Buddhas who abide in these Śakwalas, each diffusing from his person, brought rays of glory, which (rays), at the same time, came together to the garden of Che-to (Jétavana), and meet as if outpoured on the head of Ānanda."

"The pointing transformation," the *Tsing Ming Sūtra* (Viśuddha-nāma? Sūtra) says, 'Lo-Kai (?) Brahmá, addressing Shi-li-fuh (Śāriputra), said, 'I see this earth or ground as it were the heavenly palace

of Íśwara.' Śáriputra replied, 'And I behold it as a dunghill, full of filth and pollution.' On this the world-honoured one with the toe of his foot touching the ground, immediately the great chiliocosm appeared all glorious, and adorned like the perfectly beautiful abode of Buddha."

102. Then again the dispersion of the rays of glory, causing the advent of the Buddhas, and the one body universally diffused and divided into many bodies.

NOTES.—The Fa-hoa king (Saddharma Puṇḍarīka Sūtra) says, "Tai loh shwoh Bosat (Mahásthámaprákṣa Bódhisattwa?) desired to see the body of Śákya Juloi divided into all the Buddhas. At this time the world-honoured one darting a ray from the mark between his eyebrows (urna), it spread through and illumined the ten regions, each containing an innumerable number of lands of Buddhas; all these Buddhas then taking with them each one a Bódhisattwa and his attendants, came to this earth; and so all the Buddhas appeared sprung as it were from the body of Śákya Buddha."

103. Again this world issuing brightness through the other worlds.

NOTES.—The Koon-Mo-leung-shui king (*i.e.*, Avalokitamítábhā Sūtra; or, as the "Koon" is generally omitted, it will be the "Amitábhā Sūtra." Amitábhā is the attribute of eternity—symbolized under a Buddha of that name, "The eternal one") says, "Wei-tai-hi, the honourable woman, seeking a birth in one of the pure lands at this time, the world-honoured one caused her to behold (caused to appear) all the pure lands of the Buddhas of the 10 regions, and then bade Wei-tai-hi (Videha?) to behold and choose in what land she would be born. Then Wei-tai-hi, pointing to the country of O-mi-to (Amitábhā) Buddha, said, 'Would that I might be born there, and practice the sixteen dhyánis.'"

104. Again transforming the pure, and thus causing the pure to envelope the impure.

NOTES.—The Fong pin po sz'yan king says, "Buddha, darting forth a great ray, and illumining the earths (chaityas) of the Buddhas of the ten regions; there were innumerable Bódhisattwas who appeared—the So-po world at the same time appearing, deprived of its mountains, rivers, forests, &c." (?)

105. Again following the common method of teaching, and

at the same time, making this method illustrate the true mode.

NOTES.—The law which Buddha taught, proceeded not according to the two methods of philosophy, *i.e.*, the common method and the true method. So it is said, “pursuing the common mode, he caused its light to return and illustrate the true.” And, again, “the vulgar method and the true are one;” and, again, “by the common method he threw light on the true.” The Jin Wan Sūtra (Kāruṇika rāja Sūtra) says, “Prašnajit, the king, asked this question, ‘Is the common method of philosophy included in the super-excellent method (of Buddha) or not?’ Buddha replied, ‘The one system and the two systems are both contained in this: “It cannot be predicted of me that I speak, nor of you that you hear.”’” (That is, the absence of affirmation is the true philosophy.) Again, the kings of the sixteen countries (of India) thought thus in themselves: “When the most merciful Buddha obtains Nirvāṇa, who then shall defend our country.” On this Buddha forthwith began to deliver the sublime wisdom which shews how the Bosat preserve the fruit of Buddha (*i.e.*, how the perfection of Buddha resides in the Bódhisattwas).

106. But his doctrine was as the responsive echo of the hollow valley, or as the stroke which has awakened the sound of the spreading bell.

NOTES.—This alludes to the method of Juloi in adapting his doctrines to the secret moving power of his hearers.

107. Amongst those which he uttered, we find the four Ho-hom (Āgama Sūtras), which advocate the existence of a sensible world, and the right Pot-yo (Prajñā), which declare all to be empty.

NOTES.—Buddha having arrived at perfect wisdom, within thirty years from that time he declared these two methods of instruction, appealing to the principles of men according to their state of preparation. The Sanscrit, Ho-Hom, is, in Chinese, Fah-kw'ai (Refuge of the Law). These belong to the Little Vehicle (Hīnayāna) mode of instruction. They are four in number:—1. The large Āgama.—2. The medical Āgama.—3. The mixed Āgama.—4. The additional Āgama. The doctrine of these works declares the existence of all things (Sarvāstivādas). Hence the name used in the text. The Sanscrit, Pot-ye (Prajñā) is, in Chinese, “Tsing Hwui” (Pure wisdom). This is the doctrine of the Great Vehicle (Mahā-

yána). There are eight principal works of this class, all of which declare the emptiness of all things.

The Mi-yen, the Fah-yen, the Fuh-ts'ong, the Ti-tso'ng.

NOTES.—These are the names of four Sûtras of the Great Development school; the Ti-tso'ng is the same as the Shih-lun-king.

109. And the questions of Sz' yih.

NOTES.—Sz' Yih, the name of a Déva of the Brahman heavens (Brahmachárin), his enquiries into the character of the law, is the origin of the title of this work.

110. The Ü-Sin (conversations as to the Heart) held at Leng-ka (Ceylon).

NOTES.—The Yih-leng-ka-Shan Sûtra<sup>1</sup> advocates the doctrines of the Great Vehicle. This Sûtra regards the heart as chief, hence the title.

111. The “Wan hing shan leng yen.”

NOTES.—Thē “Shan leng yen,” is the name of a Samádhi, from which this Sûtra receives its name.

112. “Yeh Ching mo leung i” (one vehicle endless systems).

This also is the name of a Samádhi from which the book takes its title.

113. The “Tai pi fan to li” (Great compassion Lotus flower).

NOTES.—The Sanscrit “Fan to li” is equivalent to the Chinese “White Lotus flower” (“pih lin fah”). The title is derived, as it were, from the beauty of this flower. (Fan to li—pañdaríka.)

114. The Fah Kü To lo ni (The Dháraní, which are as the torch of the Law).

NOTES.—The Sanscrit, To-lo-ni, signifies “collection,” from the fact of their being a “collection” or “epitome” of the law. They are the evidence or exhibition of the enlightenment of the mind in perfect rest, and from this the comparison in the text of “a torch.”

115. He spoke also the Sûtra of the “Pure Name” [Vimakita (Edkins)].

<sup>1</sup> Lókaváṭṭra Sûtra.

NOTES.—The Sanscrit “wei mo lo kih,” in Chinese, is “Tsing Ming” (Pure Name); it is also called “Spotless Title” (Vimakita Sūtra).

116. The “Sui Ying” of Su-ta-na.

NOTES.—“Su-ta-na (Sudāna),” *i.e.*, “character” (virtuous charity). The name Śākya took on leaving his wife and two children.

117. Then there are the distinctions between “pun sse” and “pun sing” (matters concerning one’s own experience), the beauties of the “Fung Tsung” and the “Chung Tsung.”

NOTES.—These are the four names of the “teaching of twelve divisions.”

The Pun sse are the affairs connected with Buddha’s previous states of existence (the Jātakas).

The Fung sing are predictions addressed to Bódhisattwas, &c. (Itivāttaka).

The Fung Tsung are Gāthās.

The Chung Tsung are Géyas.

(The Gāthās denote a whole narrative in verse, including many Géyas or stanzas. So a Sūtra contains many Itivāttakas or predictions; but the latter never the former.)

(Obs. For an account of the “twelve divisions” referred to at the beginning of the above notes, *vid.* Burnouf, *Introd. to Ind. B.*, pp. 50, 51.)

118. The comparison of the elephant, horse, and hare, crossing a river.

NOTES.—This refers to the order observed in Bosat, Ūm Kioh (Pratyéka Buddhas), and Ching Man (Śrāvakas). The river over which they cross is the river of humanity, so to speak, or the twelve Nidānas (causal concatenation—the causes which hold us in life; *vid.* Jul., sub v. Nidāna). The understanding of these three classes of beings is of the same character, but not the same degree (of depth). The comparison in the text refers to the animals mentioned when they cross the river—the hare floats, the horse half reaches the bottom, the elephant walks straight across on his feet, touching the bottom.

119. Then there is the comparison of the three chariots, drawn by the sheep, the deer, and the ox (this comparison occurs in the “Lotus of the Good Law”); and the leaving the dwelling.

NOTES.—The Fah hwa king (Saddharma Puññarika Sūtra) speaks

of these three chariots, by way of comparison; the chariot drawn by a sheep being compared with the condition of a Śrāvaka; that by a deer with a Pratyéka Buddha; and that by an ox with the condition of a Bódhisattwa. These three chariots exemplify the system, as it provides sufficient means of deliverance. The two first means of conveyance represent that mode which is known as "Fong pin." The other vehicle, known as that of the "great white ox," is the true mode of deliverance; drawing any brother to a distance; conveying all; losing nothing. The "dwelling" spoken of is in keeping with what the Sūtra says, "There is no rest in the three worlds—they are as a burning house;" again, "The body of the three worlds (*i. e.*, the body possessed by those in the three worlds) is, as it were, a house, from which everything is beheld through a distorted medium."

120. Then again he spoke of it (his doctrine) as the actual, the empty, and the "keeping the mean," or the "safe mean."

NOTES.—These arrangements are the methods of instruction employed by Juñi. His mode of teaching was not uniform. First, he spoke of the method which supposes the existence of all things; then he adopted the method which supposes their non-existence. Neither of these was the perfect method. The safe method is the medial one. He spoke nothing dogmatically, but awaited this period for the development of his doctrine.

121. And again he spoke of a holding ground (or standing point) of unvarying brightness.

NOTES.—The method which advocated the non-existence of matter only overthrew the faulty portion of the other system; viz., of actual existence. As yet the nature of the true spiritual existence (*lit.* the nature or being of the true soul) was not manifested. The system then was that the conditions or qualities of all distinct phenomena constitute the actual being or substance (of that phenomenon). This, indeed, is the "being" exhibited in the vulgar method of philosophy. But that which throws light on the belief in "being," which consists in the absence of conditions, life, death, increase, decrease, and in the most complete indifference (*i. e.*, absence of all selfish or partial consideration); this system is the true one.

Now this theory is that which depends on the word Mo. ("absence of," *e. gr.* this theory says that the true consists in the "absence of the false," or "the absence of conditions"). But the

word "fei" (opposite to) destroys the "Mo," and it is thus we arrive at a perfect theory. (That is, to say: "Truth is *not*, or does *not* consist in certain phenomena," is different from saying: "Truth is that which is not phenomenal." The first is mere negative. The second is an affirmative clothed in a negative form. The power of the word *fi* may be learned from the expression meaning an asura—"something which is not a man." Now with *mo* instead of *fi* the expression would mean "absence of men," or "without men.") This idea opens out and illustrates the character of the true vacancy, which contains in a mysterious manner the nature of the true soul.

This is the "brightness" or enlightenment to which the text alludes.

122. Again he spoke of his doctrine as the "vulgar" method (*tün*, i.e., blunt) and the "gradual" method.

NOTES.—These terms refer to the mode of Buddha's teaching, as he adapted it to the capacities and condition of his disciples.

123. And again he styled it the "half" method and the "full" method.

NOTES.—The *Nirváña Sūtra* says, "The word 'pun' (half) is the origin of all cares and troubles; but the word 'mun' ('full') is the root of all virtuous or excellent laws (*fa*). The one is an imperfect philosophy, the other a perfect one."

124. Then again there was the absence of assertion, and the constant condition of assertion.

NOTES.—The *Prajñá Sūtra* says, "Let no one say *Juloi* has a law which may be spoken. [This phrase "*Yan sho shūt fuh*" is a very common one in the *Prajñá Páramitá* works; it seems to allude to the impossibility of the Supreme Buddha (*Tathágata*) being confined to the limit of any fixed law in his doctrine. His law is spiritual; speaking to, affecting, the inmost self of a man, and not stereotyped in external forms.] If a man say that *Juloi* has any law which may be spoken, he libels *Tathágata*. 'That man does not understand the system which I deliver.'" Again, there is a *Gáthá* which says, "From the first, in the garden of deer, down to the last scene near the *Po-Tai* river<sup>1</sup> (*Hirañyavatí*, M.B. 345; the *Po-Tai* of the text, is equivalent to *Va-Ti*, a contraction of this river's name; Buddha crossed it just before entering the garden of *Sál* trees), during this interval of fifty years, not one word did he say."

<sup>1</sup> *ADJITAVATÍ*; *vid. Jul.*, *sub voce*.



This assertion refers to Tathágata in his pure and essential nature—identical with all the Buddhas of the three worlds (or three ages—present, past, future). Hence the expression “absence of assertion.” But, according to the common theory of Buddha’s existence, he did not cease from delivering the law.

125. Again there is the expression “not hearing” and “constantly hearing.”

NOTES.—The Tsing meng king (Vimakita Sūtra) says, “What we say as to delivering the law, is actually no delivery and no exhibition of it; and as to hearing, there is really no hearing or attaining anything. In this is the system or secret of the highest philosophy.

126. And he gave them a ground of confidence to assure them of his protection on which they might be able to rely.

NOTES.—The Lotus of the good law says, “I now, on your account, give you a security for what I say (‘to be security for’); the end is not emptiness [or, ‘which (*i.e.*, security) in the end shall not be false or vain’].” This theory is that all sentient beings have the nature of Buddha; and all shall attain to his perfect condition.

127. There were, moreover, supplying the deficiency, so that there should be no forgetfulness.

NOTES.—Ānanda, twenty years after Buddha attained supreme reason, became a convert. But Buddha, by the power of his influence, brought all his sayings, both delivered before, which he had not heard—and even those of the former Buddhas, to his recollection. Therefore, the Pao Tsi king (Ratnākara Sūtra) says, “Juloi, by the divine power of Buddha, assists all sentient beings, and enables them to recollect without mistake or chance of error; and, addressing them, says, ‘You now may recollect through ages past;’ and thus having implanted in them the root of all virtuous principles (laws), these beings forthwith are able to recollect all, by the power of Juloi.”

128. There is the absence of the “small” and yet not “great.”

NOTES.—This is the basis of the “Yung Tsang” school (this school professes to combine all theories in one; it seems to be eclectic, finding truth in all systems, agreeing with none; but I am in want of the Sanscrit term). The “small” alludes to the

small vehicles, and the great to the great vehicle. The text alludes to the fact that though the roots of action, or principle, in men be different, yet there is no distinction of great or small in connection with essential being. The Sūtra of the questions of Manjusrī says, "Buddha declared that twenty schools into which the little vehicle should divide in future time, were but like the water of the sea; the taste of which in every place was the same: all these schools do not spring from the 'Prajñā-pāramitā school.'"

129. Without bounds, and yet no centre.

NOTES.—(This is another definition belonging to the same school. There is a similar definition of the Divine Being—"the centre of a circle whose circumference is nowhere," or a similar idea.)

130. The three vehicles united, enter the one vehicle.

The Nirvāṇa Sūtra says, "The one vehicle, that is, the nature of Buddha; with reference to this system all sentient beings have this one vehicle." The Fa hwa Sūtra says, "Amongst the earths of the Buddhas of the ten regions, there is only one vehicle as a law, neither two nor three."

131. The three natures together return to the one nature, which is that of the law. [Obs., the term here rendered by "nature," refers, in all the later Buddhist works, to the one essential substance or being which pervades immensity.]

NOTES.—"The nature of the law," *i.e.*, the nature of Buddha (hence Buddha is the same as what is literally the *Law* or Dharma). The Nirvāṇa Sūtra says, "The nature of the Śrāvaka, of the Pratyēka Buddha, and of the Bōdhisattwa, is the same; they are together but the one essential nature."

132. He, in truth called himself (or may be called) the father and mother of his helpless children, the guide and leader along the even path by the precipice.

NOTES.—The Nirvāṇa Sūtra says, "Buddha, thinking on the welfare of all sentient beings, and regarding them as poor children, is therefore considered as the merciful father and mother of all created beings."

The Fa hwa Sūtra says, "Now on account of you all, I become a great leader and guide, knowing all the precipices, dangers, and

winding paths of life and death." This is what the text calls the precipices, *i.e.*, the evil paths of the three worlds. The word "i" (smooth or even) refers to the mysterious power of the one vehicle.

The Fa Yen Sūtra says, "Buddha is regarded as a father to all creatures, because of the kind assistance and advantage he gives them; and as a mother, because he nourishes and produces in them the seed of Buddha's nature. He is a leader, because he guides them to a place of rest; a teacher, because he bids them enter into the only true centre of being."

133. Like the sun or moon in the dark (or profound) vault of heaven.

The Kin Kwong Ming King (Savarha Prabhāsa Sūtra) says, "The sublime sun, Buddha, whose wide-spread rays brighten and illumine (all things.)." Again, it says, "Abiding for a time in the three worlds, like a sun he enlightened (the world, as with) daylight."

The Fa Yen Sūtra says, "The moon has four distinguishing peculiarities. 1. Its rays drown the brightness of all the other stars.—2. It appears and disappears according to season.—3. Its shadow cannot but be manifested in all the surfaces of pure water in the world.—4. It appears face to face to all those who behold it, (*i.e.*, though they be in any relative position to one another: referring to the shadow in the water, as well as to the moon itself.) So also, is it with respect to Buddha's appearance in the world. 1. His presence eclipsed all the heretics of the two vehicles. 2. He regulated his period of manifestation according to the work he undertook of illustrating the truths he proclaimed.—3. His appearance cannot but be reflected in all the receptacles of supreme knowledge of all beings, the pure hearts which pervade the three worlds of all the Śakwalas (*i.e.*, his presence is visible in the heart which is developed in the good). 4. All beings who regard him with reverence speak of Juiōi as being in their immediate sight, filling their hearts with joy, and on their account delivering the law." The great Pi Shi Lun (Mahāvibhāṣa Śāstra) says, "The moon as it shines on high in the heavens has two sorts of beneficial effects.—1. It spreads its bright rays through the dark void.—2. It strengthens and nourishes the plants and trees. So Buddha, coming into the world, conferred two benefits. 1. He dissipated and scattered the dark errors of ignorance.—2. He nourishes and strengthens the virtuous principles of men and Dévas."

The expression "dark (or profound) vault," in the text, alludes

to the abodes of life and death. The Wei Shi Śāstra (Vidyā-mātra-siddhi) says, "Not yet arrived at true wisdom, we ever dwell in the land of dreams; hence, I speak of the long night of life and death."

134. Providing (as it were) a ferry boat over the sea of va shadows.

NOTES.—The infinite wisdom and great love of Tathāgata, providing (or containing) a method for conveying all beings, and transporting them from the shores of life and death; and as it causes joy to use it, it is called a ferry-boat. All secondary existences, vain and empty as they are, the text likens to (a sea of) shadows; the sea, *i.e.*, the troubles and anxieties in which all beings are anchored, and so cannot cross over to the other shore.

135. As a rain-cloud, causing that which is withered and dry to return to life.

NOTES.—The Fah hwa king (Saddharma Puṇḍarīka) says, "When Juloi was born, he was as the rising of a great cloud, from which rain descends on all beings, trees, plants, and shrubs, according as their several divisions receive nourishment." So all sentient beings dried up by cares and troubles, the water of the law not having yet descended, are compared in the text to that which is withered; but Juloi having become incarnate, according to his ever compassionate and merciful nature, delivered the law in due measure, so that all beings whose principles were good, received increase and strength; hence, the text speaks of returning and restoration to life.

136. Providing salvation and refuge, he directs to the final path that leads to the eternal city.

NOTES.—"Salvation," that is, deliverance. "Refuge (or return)," that is, speedy escape.

Tang Liang, a priest (fah sse) of the Liang dynasty, says, "A lord delivers or protects his country—a man's own relative protects his family. But Buddha is not so, he protects and saves all."

The expression "eternal city," refers to the Nirvāṇa.

137. But, alas! the end is at hand!—His work now completed, merit completed dwells not with us!—Now about to resume his original nature by returning to the source from whence he came!—the fuel expended, the fire dies out and perishes!

NOTES.—This is the eighth sign in the life of Śākya—viz., his entering Nirvāṇa beneath the two sāla trees.—Juloi having made an end of crossing the influences of life (*i. e.*, having finished his work in life), it is said, therefore, in the text, “his work completed;” being about to terminate the great exhibition of his power (or being), he gave indications of returning to the true state of repose (Nirvāṇa); hence, the expression, “his finished merit could not dwell among men;” the expressions “pun” and “ün,” both refer to the one true essential state of being.

The Fa Hwa King (Lotus of the Good Law) says, “Buddha this night ceased to exist; as the fire dies out—the fuel being expended.” The Fah Yen King says, “Juloi, for the purpose of exhibiting all the active principles of life and existence, was unwilling to remain for ever obscured (*i. e.*, in Nirvāṇa). But for the sake of men and Dévas, who were satisfied with the bodies they possessed, he exhibited the unchangeable condition of ‘Won Sheung’ (anuttara, *i. e.*, insurpassable condition).” All the Buddhas of the ten regions not entering Nirvāṇa, except for the purpose of harmonizing and elevating the principles of all sentient beings, exhibit this destruction (having accomplished their work). Now the end of manifestation is called destruction; viz.: that destruction which admits of no division or separation.

139. From this time he directed his course to the land of plenty, and arrived at the golden river.

NOTES.—The city of Ku-shi-lo (Kuśinara, or Kuśinagara. Although *Kosala* would be almost suggested by the Chinese). This is a city remarkable for its riches and abundance, so that it has no rival. Hence the name. The Sanscrit term in full is “I-li-pan-na-fi-tai (Hirāṇyavatī, M.B., 345, or, Adjitavatī, Jul.); this is contracted to “Po-tai” (vid. supra. 121). In Chinese it is equivalent to the “river which possesses gold.” This (land) produces camphor (jambu), sandal wood (tan, for chandana), and gold. No water can be purer than that of this river. Sang-Tsung-Fah-ssé, of the Liang dynasty, says, “Buddha came to the border of this river, intending to enter Nirvāṇa; then he compared the turmoil and hurry of life and death to the eddies and flowings of the river’s tide, the motionless golden sands to the unchangeable and enduring nature of Buddha.” Again, in the previous history of Buddha, at the time he was fitting for the supreme Buddhahip, he resided in this place as the Chakravartī Lu-chi (Bódhiruchi?); and now being about

to enter Nirváña, he came to this land, as it were, by way of recompensing it.

140. The bright rays and the words of his mouth, together reaching through the innumerable worlds of the Buddhas (chaityas), the mountains shook, and the earth quaked, and all around were heard the sounds of lamentation.

NOTES.—The expression in the text is “gate of the face,” and refers to the mouth. The scattering of rays is the most remarkable of the distinguishing marks of Buddha. The “rays” and “quaking” are signs which attended the occasion. The expression “dust chaityas” refers to the innumerable worlds of the Buddhas. The Nie-pan-hou-fan King (Nirváña Sūtra?) says, “All the Śákwalas of the ten regions quaked and shook, and there came forth the sound of a great voice—the cry of pain and lamentation, as of one in distress.”

For how else could it be when the world was to be left desolate, and the sun of wisdom about to set? They mourned for a truly compassionate father. So all the great seas raised their floods and roared, and a sound of grief pervaded the world. Yau-Fah-sse, a priest of the Liang dynasty, says, “Things without life moved towards him! (*i.e.*, inanimate objects displayed their love to him.) How much more those possessed of a heart!”

141. His different appearances being now ended, at the same time appeared the blood of the Che flower.

NOTES.—The Nirváña Sūtra says, “All the eight sorts of dragons observed, with pity, the grief which pervaded all things; then through their bodies the blood appeared, like the juice of the Po-lo-che (Palāśa) flower.”

Liang, a priest of the Liang dynasty, says, “This is a flower of India—white in appearance, and with red juice.”

142. Having received the last offering of Shun-to (Chunda, vid. M.B., 343).

The Sanskrit Chan-To is equivalent to the Chinese “Kai-mian-i” (excellent system of liberation). He was the son of a smith (artisan) of Ku-she (Kuşinara). Coming to Buddha, he addressed him in these words: “As you have commanded the men of the world to obtain ground for reward, receive, I pray you, this, my offering, which is to be the very last. Buddha, on this, assented to receive it.” (Spence Hardy says, it was an offering of *Pork*, M.B., 343.)

Now one may ask such a question as this, "The Sūtra says, how is it when he refused the offerings of dévas and kings, he accepted this one of the workman's son?" In reply, we may quote the words of Liang Fah-sse, "Buddha desires not in his system either to reject the insignificant or accept the many—the rich and the poor are alike; and, although Shun-to was born a poor man, yet his virtuous intention was very great. It was because in the other cases this principle was not observed, their offerings were rejected." Now what is said respecting "virtuous intention" is only significant of a man's being acquainted with the fixed principle of the law (or the fixed law) . . . . . [An important disquisition here follows.] But how could the diamond body of Tathágata receive food? The Nirváña Sūtra says, "During endless kalpas past, Juloi had received neither food nor drink; but on account of all the Śrávakas he first received the rice and milk of the two shepherd women; and on account of all sentient beings he received the last offering of Shun-To . . . . ."

#### 143. Receiving the secret words of Pi-ye (Pápyán).

NOTES.—"Pi-pi-ye," *i.e.*, wicked; the po-tsün (comprehensive?) name of Mára Rája. The Nirváña Sūtra says, "Mára came to offer a precious offering to Buddha; and at the same time delivered a 'protective formulary.'" Buddha said, "I accept your dháráñi (formula) for the good of future ages." It is held, therefore, by the followers of the four schools (?) (Ānanda, Káśyapa, Upali, Kátyāna?).

144.—Repeating the four excellent distinctions (lit., virtues) in order to manifest the three "I."

NOTES.—The four excellent distinctions are these "permanency," "delight," "personality," "purity." These are the four fruits of Nirváña. The three "I" are these—"Prajñá" (supreme wisdom), "complete deliverance," "the essential body." These are the four bases or substance of Nirváña. In Sanscrit the letter "I" is signified by only three dots—one dot above and two below (∴). The upper dot signifies the essential body; the left-hand dot below signifies Prajñá; and the right-hand one, perfect deliverance. This theory provides for both subject and object (in the condition of Nirváña). The Nirváña Sūtra says, "Tathágata repeating the following words (lit., chanting or intoning) said, 'I now finally establish these three laws (dharma) for the sake of all beings.' Hence the name Pari-Nirváña."

145. Pointing out, or exhibiting, how the 10,000 actual existences all return to one nature.

NOTES.—“The 10,000 states of being” refers to the great number of existing creatures. The “one nature” is the nature of Buddha. Juloi arrived at the point of Nirváña directly after he had stated this doctrine, “All creatures have the nature of Buddha.”

146. Instructing To-lo Ka-ye (Káśyapa. But what does To-lo signify? Julien gives a name To-lo to a Bódhisattwa; vid. in loc.); settling the forty-two questions he asked.

NOTES.—Before the Nirváña (?) there was a To-lo assembly (?). Káśyapa Bódhisattwa, on this occasion, proposed thirty-four questions, as, “How to obtain the indestructible body,” “how to possess the Kin-ku force (Kin-ku is generally a synonym of Sála, the Sála tree),” &c. Buddha’s answers, embodied in forty sections, are what is alluded to in the text.

[This section is obscure.—S.B.]

147. Converting Su-po-to-lo (Subhadra) when just completing 81 years.

NOTES.—The Sanskrit Subhadra is equivalent to the Chinese virtuous—sage. He was a master of an heretical school. Having heard Buddha proclaim the very profound exposition of Nirváña, wisdom dawned in his mind, and ignorance fled; so he became a follower of Buddha, and entered on the duties of a Bhikshu, cutting off his own hair, and taking the Ka-she (chívara). He then at once arrived at the condition of a Rahát, aged 81. Buddha then said, “This is my very last disciple that shall attain salvation (during my lifetime).”

148. Overthrowing the cross-questions of the ten Řishis, he caused them to receive the influence of the day dawn.

NOTES.—These ten Řishis were all leaders of heretics; each came at the time of the Nirváña assembly, and proposed their questions, which were successively answered by Buddha; and so they received the day-dawn, *i. e.*, reason, the end of night. The Nirváña Súra gives the names of these Řishis.

149. How rudely planned those four pagodas which were erected! To the remotest town, the most trilling ornament!

NOTES.—This refers to the four pagodas erected in the world; the first where Juloi was born.—2d. Where he arrived at supreme



reason.—3d. Where he turned the wheel of the law.—4th. Where he entered Nirváña.

150. About to illustrate the subject of the perishable character of all existencies possessed of an active principle, he explained the absence of conditions leading to the absence of birth.

NOTES.—“Active principle” refers to the vulgar theories with respect to being. In the middle of the hundred sorts of being, ninety-four are immediately liable to life and death. The Prajñá says, “All the different species of being are but as dreams, shadows, bubbles, fancies. As the morning mist, or the evening lightning.”

That which is unconditioned is the true system of philosophy. The nature of the being that is without active or partial principles of life, is that which is rid of all unreal conditions; there being an end of all such conditions, there must be an end also of life and death.

151. Raising up his diamond body, he dwelt again in the empty void.

NOTES.—The Nirváña Súra says, “Juloi exhibiting his golden yellow body to all disciples said, ‘By practising severities and enduring afflictions through the toil of ages have I obtained this golden, imperishable body. But now my years are come to an end. Minutely examine me therefore. To-day I am here such as I am; to-morrow I shall be no more. I am about to enter Nirváña.’ Then raising himself from his precious couch, he ascended into the air about the height of seven tala trees. This he repeated seven times, and then returned to his couch.”

152. The sun and moon there shall decay! What then is the duration of the sparkling of a fire-fly.

NOTES.—The sun and moon Dévas (Súrya-Déva and Chandra Déva) live 500 years, which is the same as 18,000,000 years of men. A hundred years, the life of man, compared with this, is but as the sparkle of a fire-fly. The Kian-Shi Ching-kwong-wang Súra says, “The Dévas of the sun and moon exerting their strength, scatter the brightness of their rays and illumine the world; but in the end they shall perish!” The Mo-chang King (Anuttara Súra) says, “The great earth, and even the sun and moon, will in time all come to an end.”

153. Exhorting them to aim at the possession of the eternal

body, causing them to cast away and destroy the perishable and unenduring.

NOTES.—“The impermanent body is that which consists of the four elements, and the five skandha,<sup>1</sup> and the thirty-six organised materials. It is this body which all the heretical schools declare to be everlasting. The Nirváña Sūtra says, “During ages past for your sakes have I sacrificed body, life and goods! Seeking the insurpassable Bóddhi, ye ought, therefore, after my destruction, by an earnest degree of preparation, to strive after release from the three worlds; not again to lapse into indifference; to scatter and destroy the listless heart.”

These were the very last exhortations of Juloi.

154. Then again returning, he resumed his gemmous couch; (with) his head (towards the north), he reposed in the “stork garden.”

NOTES.—“Returning” and “resuming;” pointing to Juloi’s return from the air. “His gemmous couch” refers to that whereon he slept. “Head sleeping,” *i.e.*, his head to the north. In India the north is the superior quarter; or, again referring to the fact that after Buddha’s Nirváña, the true law would for a long time flourish in Northern India. The trees under which Buddha attained Nirváña are called, in Sanskrit, Sa-lo (Sála), and in Chinese, Kin-ku (strong). The four quarters (of the garden?) each had two; altogether, therefore, there were eight of them; they are fifty cha’ng (feet) high; at the top they are bushy, and below thin and separate in the boughs. At the time of Buddha’s Nirváña this tree became, as it drooped and dried, of a white colour, like the stork; hence the allusion in the text.

155. Completely traversing the gate of Samádhi; about to resume the nature of the one true state of being (or the one true nature).

NOTES.—San-Mui, *i.e.*, Ching Teng (Samyak-Samádhi) “right composure.” This is the gate through which all the holy sages pass, and hence the expression used in the text. The one true nature, *i.e.*, Fah-kai (Dharma-dhātu—“the world of the law;” but its meaning is, “the essential state of existence of all *being* properly so called”). The Nirváña Sūtra says, “The Great Nirváña

<sup>1</sup> The five skandha (Chinese “wan”) are: 1. Rūpa, organized body. 2. Vēdana, sensation. 3. Śanyá, perception. 4. Sauskára, discrimination. 5. Vijuána, consciousness.

reason.—(Parinirváṇa); this is the Fah Kai (essential mode of existence) of all the Buddha Tathāgatas.”

156. He entered (the different Dhyānis) in a direct order, and a reverse order, by an entire leap and a half leap.

NOTES.—This section explains the order of his entering the gates of Samādhi; the Nirváṇa Sūtra says, “Juloi, about to enter Pari-Nirváṇa, entered the first Dhyāni (the Dhyānis refer to the different Swargas or divisions of the three worlds); coming out of that, he entered the second, and so he passed up to the highest of the four empty heavens (Arúpa-Lóka), and so entered the Samādhi of complete destruction. This is called in the text, “entering in a direct order.” Emerging from the “Samādhi of destruction” he entered the Samādhi of the “fi fi seung” heaven (the highest of the Arúpa-Lókas), and descending, emerged through the first Dhyāni. This is called “entering by a reverse order.” Then entering the first Dhyāni, and emerging from the third—entering by this third, and coming out in the empty abodes (Akāśishta?) and so up to the very highest heaven. This is called a half leap. Again entering at the first Dhyāni, and coming out at the very highest—this is called a “complete leap.” Thus, having passed through the different Dhyānis, and repeated the process seven times—he then addressed the great assembly: “I now, by using the eyes of Buddha, on every side contemplate all the laws of the three worlds. Ignorance (mo-ming, avidyā) is the natural cause of limitation (i.e., of the mind). Nature (i.e., exercise of powers of the divine nature) is the true emancipation. By this system of cause and effect (Nidāna) I have now attained rest.” This is called the great Pari-Nirváṇa (Mahá-pari-Nirváṇa).

157. Fixed thus in the Samādhi which results from a complete mastery of the four Dhyānis—he dived into the perfect rest of the three dots (i.e., the three “I;” explained above, sect. 144).

NOTES.—The Nirváṇa Sūtra says, “The world-honoured one resting under the sāla trees, stretched upon his precious couch, in the middle of the night entering the fourth Dhyāni, calmly thus sank to the great Nirváṇa. Now what is called tang ch’i in the text (freely translated, “holding in perfect check”) is in Sanskrit termed, San-mo-ti (Samādhi), i.e., “sustaining the mind in a perfectly just and equal balance.” It is collecting into one summary all the powers (laws) of mind—and so causing them to

undergo no confusion or dispersion, and deeply investigating their several influences—this is called “tang ch’i;” it is the same as the union of the seven Teng, *i.e.*, state of composure. Now the words, “relying on the four Dhyānis,” is the union of these Teng, and is the Sanskrit To-na-yen-na (?) that is, “unmoved and silent thought.”

The Pi-sha Lun (Vibhāsha Śāstra) says, “This composure (or Samādhi), is the “tranquil condition of fixed wisdom,” admitting of no fault or deficiency, &c.” The “three i” have been explained before (144); the “perfect rest” spoken of in the text, is that of Pari-Nirvāṇa. The word “ün” points to the perfect endowment of this condition (*i.e.*, endowed with every perfection); the expression “tsih,” alludes to the complete removal of every barrier; this is, in short, the Nirvāṇa or Pari-Nirvāṇa of the Sūtras—in Chinese, it is the “bright boundary,” *i.e.*, the bright boundary line of all cares, anxieties, and exercises.

158. Then both Dévas and men cried out in distress (lit. prostrate); the birds and beasts utter cries of distress. The winds drive the clouds in confusion, the mountains quake, the floods return to their sources.

NOTES.—These are some of the signs which distinguished the Nirvāṇa of Buddha, the tokens that his transmigrations (lit. changes) were finished. Our records are able to throw some light on the subject—Wang, relying on the discourse termed “A discourse on ancient and modern events,” says, “On the 15th day of the 2nd month, of the 52nd (Jin Kiêuh) year of the reign of Mō-wang, of the Chow dynasty (949 B.C.), occurred the Nirvāṇa of Buddha. On this day, a violent wind suddenly arose, overturning both men and houses, and uprooting the trees of the forest. The mountains, rivers, earth, and heavenly mansions (palace thrones) were shaken. Mo-wang enquired of his assembled ministers the meaning of these signs, on which Pi-to, the chief historian (?) respectfully answered, ‘These are the signs of the great saint of the west entering Nirvāṇa (destruction).’” The Nirvāṇa Sūtra says, “Sse-tsen han Bosat (Śinha . . . Bôdhisattwa) asked, saying, ‘Why does Juloi choose the 15th day of the 2nd month to enter Pari-Nirvāṇa?’ Buddha said, ‘Because this is the time of springtide; the flowers and trees put forth their bloom, birds and beasts pair, all sentient beings are exercised by various thoughts and cares; Juloi puts an end to these thoughts, and enters Nirvāṇa.’” According to human computation, Buddha was now 79 years of

age exactly. The Kin-Kwang-Ming King (Vajra Prabhāsa Sūtra?) says, "Sin Siang Bosat thought thus with himself, 'Śākya Juloi limits his life (or the life of Śākya Juloi is limited) to 80 years.' Suddenly, his abode was illuminated by a pure, wide-spreading light, and the four Tathāgatas appeared before him, and spoke thus: 'You may count the drops of all the oceans, or the grains of all the Sumēru mountains, the dust of all the great earths, or calculate the limits of space, but think not you can count the years of Śākya Āyuchmat; let no question be raised on this point.'"

159. With respect to the rules for burial, he directed them to follow the old rules of the wheel kings.

NOTES.—The Nirvāṇa Sūtra says, "Ānanda asked Buddha with respect to the rules he would have them follow in his burial. Buddha replied, that they should observe the old system of the wheel kings."

160. And he so ordered it, that the powerful princes, with respect to the offering they had made in seizing it, were, notwithstanding, unable to move it.

NOTES.—The princes of the city of Ku-shi (Kuşīnara) in all countries were without equals. Having offered a golden coffin for Buddha's body, in the end, when they tried, they were not able to lift it. At this time, the Princess Māyā, descending from the To-li heavens, came to the scene of the Nirvāṇa, and taking Buddha's robe, alms-bowl, and staff,<sup>1</sup> in her hand, she gave way to excessive grief. Then Juloi, of himself opening the golden coffin, and raising his body, with clasped hands, respectfully saluted his loving mother, and begged her not to weep! Then Ānanda asked Buddha, saying, "If hereafter men should ask the reason of this proceeding, how should we answer?" Buddha said, "Simply say, that after Buddha's Nirvāṇa, the Royal Princess Māyā having come down, Buddha, for the sake of future beings not inclined to pay reverential duty to parents, raised himself from his golden coffin and with closed hands paid respect to her. This must be your answer."

161. Upon this, the golden coffin, raising itself, travelled round the great city of Kuśīnara.

NOTES.—The Nirvāṇa Sūtra says, "Juloi, wishing to enable all

<sup>1</sup> Khakkaram.

sentient beings to obtain equal degrees of merit (lit. happiness, i.e., happiness resulting from merit), himself raised the golden coffin (or rather, caused the golden coffin to raise itself), and ascending into the midst of the air, to move on with a regular orderly motion. Then dévas and dragons, with perfumes, flowers and music, surrounding the coffin, paid it reverence ; thus itself entering the west gate of the city Kuśinara, it came out of the east gate, and entering the south gate, it came out by the north ; and thus coming out and entering seven times, all the people respectfully adored it ; which finished, it then came and alighted on the odoriferous funeral pyre !”

162. But now, the precious torches would not enkindle (the pyre), awaiting the crowning act of worship of the cremation (To-wei).

NOTES.—The Sanskrit To-wai (?) is the same as cremation or burning. The Sūtra says, “Men and dévas seizing the precious torches, desired to kindle the scented wood of the pyre ; but as soon as the fire approached it, it was extinguished. Then Ānanda, addressing the assembly said, “Juloi awaits the arrival of the great Káśyapa ; for this reason the pyre will not burn.”

163. It could not but be, that Mi-sing-ün (Ajātaśatru), should have in Rājagṛha evil dreams respecting the ten-named, merciful, honourable one.

NOTES.—Mi-sing-ün is the same as the King of Rājagṛha—his little name was Ajasat (Ajātaśatru). At the time of Buddha's entering Nirvāṇa, the king had an ill sort of sleep, and had five evil dreams ; and so when he awoke, he knew that Buddha had entered Nirvāṇa. The ten names of Buddha are these : Juloi (Tathāgata), Ying Kung (he who ought to be worshipped), Tching hien chi (Samyak Sambódhi, Jul. 497), Ming hang Tsuk (illustrious conduct-foot), Chin-chi (Subhadra, Jul.), Shai-kan-kiär (world-midst-deliverance), Won-chia'ng-sse (the insurpassable doctor), Tiu ü chung fu (the Harmonizer ?), Tiu Jin sse (Śāstā dévamanushyānām), Fuh (Buddha), Shai-Tsün (Lokadjyēsthā).

“Merciful”—this is the first of the four kinds of heart peculiar to Buddha.

164. The great Káśyapa, coming down from the distant Cock-pass (Kukkutapadagiri) was privileged to behold and reverently worship the thousand-wheel foot.

NOTES.—The “Cock-pass”—this mountain has three peaks like the

foot of a cock, and hence it is called the Cock-foot Mountain (Kukūtapadagiri) Káśyapa stopped in this place as his abode, having left Kuśinara. Then, afar off, hearing of the Nirvāṇa of Buddha, not using his spiritual power of locomotion (*pada irdhi*), he took 500 disciples with him, and toiled on foot towards the sāla trees. After seven days he arrived at the spot;—on which Buddha, putting forth both his feet from the coffin, exhibited them to him. Káśyapa respectfully adored them, and wept with pity. On the bottom of the feet were seen the 1,000 wheels, golden and glorious in appearance. After he had repeated some gáthás in praise of Buddha, the voice of Juloi was heard proclaiming, “I now endow thee with the eyes of the right law;—this ought to be your rest and support.” The feet then withdrew.

165. Which done, sacred fire, self-kindled, consumed the Teou-lo and Chi-Ti.

NOTES.—“Teou-lo,” the name of a silk of India. (Tara? or Tala?)  
 “Chi-Ti,” the name of a valuable cloth of India. (?)

The wheel kings were all buried in this, and, according to their patterns it was bound round the golden body of Buddha; but when the fire would not light it, Káśyapa said, “No earthly fire can burn the diamond body of Juloi.” On this, Juloi, by the force of his compassionate love, caused fire to proceed from the middle of the heart letter, and itself consume the body. Hence, the expression “sacred fire.”

166. The water of the golden pitcher of Śakra, poured out, extinguished the (burning) sandal wood presented by kings.

NOTES.—The scented wood of the Tcha-pi (cremation, *vid.* Shan-lin-po, vol. 2, sec. 1, where it is explained) was all presented by heavenly and earthly kings; hence, the expression, “the sandal wood presented by (different) kings.”

Śakra had previously asked Buddha, supplicating for half (the relics) of his body as She-li (Śarfra) that he might return with them to heaven, and pay them reverential homage. Buddha so far assented, as to promise him one tooth from his upper right jaw. The sacrificial fire having been now kindled, it burnt with unremitting power for seven days, and then was not extinguished. On this the dragon kings reflected, “If we extinguish this fire, then we shall be the first to take the She-li (Śarfra, relics); but all of them, exhausting their power, were unable to extinguish it. At last, Śakra, seizing his golden pitcher, and pouring out the water,

extinguished the fire. Then he saw the different linen cloths that swathed the body of Buddha, corresponding in shape to the body they had enveloped, and particularly the two uppermost napkins, which covered, as a screen, the middle portion of the body, remaining as they were, except that they were all burnt and reduced to tinder. Then the bone of the head (*ushūśha*), and four teeth unconsumed by the fire, remained as they were. Śakra, previously instructed, took only that one tooth Buddha had granted him. With it, he returned to the heavenly mansions, and erecting a chaitya over it, paid it reverence. This is the fourth of the heavenly chaityas.

167. The force of that vow still endures! The mystic incense of his compassionate heart! The very excellent body of his divided diamond (body)—the relic (*Śarīra*), which is the bone he has bequeathed!

NOTES.—All the Buddhas, at the beginning of their course, make four vows.—1. To cause the salvation of all not yet saved, and so long as any worlds of beings remain, so long this vow shall endure. So in the midst of the, as it were, world of his true existence, within his great compassionate heart, there arises an apparitional (ideal) body, which is mighty in effecting the salvation of all sentient beings. And although it appears to have entered the condition of Nirvāṇa (destruction), yet there are relics left to benefit the world; so that whoever renders to these the honour which is due to them, shall have born in him a heart productive of virtue. Hence the expression, “the force of that vow still remains.” “The incense of his compassionate heart,”—the Nirvāṇa Sūtra says, “With respect to the excellent diamond state of rest, whilst in this condition he himself broke his diamond body, but did not forego his exceeding compassion; the relics still diffuse it through the world.” (This is obscure.—S.B.)

168. Then came the gorgeous retinues of the princes of the eight kingdoms, with the four kinds of military array, each bringing their own golden vase, emulous to raise precious chaityas over the relics.

NOTES.—“The eight kingdoms,” viz., the eight principal countries of India. “The four kinds of military array,” viz., elephants, horses, chariots, infantry. “The vases (*Ta'n*),” a kind of pitcher made of gold.

The Sanskrit *Su-to-pa* (*stūpa*) is equivalent to “precious tower”



or "pagoda;" they are made of earth, wood, stone; and are only called precious when they contain relics. The Bosat chü-toi Sūtra says, "After the Nirvāṇa of Buddha there were eight hoh, four ta'u of relics (in Canton one hoh is ten pecks, a ta'u, one peck; the measure in the text, therefore, would be eighty-four pecks). The princes of the eight countries, with their military retinues, came to claim them; and the eight dragon kings came at the same time, with the intention of carrying them off by force. At this time there was a wise minister, who addressed them, saying, "If all the princes quarrel about the division of these relics then a part will conquer and some be defeated; in which case the relics of Juloi will not effect the good in the world they were designed for. I will, therefore, divide them into three parts; one part to be offered to the Dévas, one to the dragon spirits, one to the princes of the eight kingdoms." On this they were all rejoiced. Each one, taking his golden vase, received his portion; and, returning to their respective domains, erected pagodas for their preservation and worship.

169. Then whether the tooth or the hair (stūpa) Ka-yeh-po (Kāśyapa) in the To-li palaces worshipped.

NOTES.—This refers to the four stūpas erected by Śakra in the To-li (Tryastriśas) heavens. The great Kāśyapa, about to go to the Cock-foot Mountain (Kukkutapadagiri) to enter Nirvāṇa, first went to the heavenly abodes (bhuvana) to pay worship to these pagodas.

170. Both the ashes and dust Mo-yan-wang (Aśoka Rāja) (stored in pagodas) erected throughout Jambudwīpa.

NOTES.—"The ashes and dust" refer to the remains of the pyre at the place of cremation (To-wei?).

At the time of the distribution of the relics the wise minister had preserved these and built over them a pagoda to conceal them. A hundred years having elapsed, there arose an iron-wheel king, called A-nu-ka, in Chinese Wou-yan (without sorrow), otherwise called A-yuh. He was the grandson of A-che-shi (Ajātaśatru). He erected all the stūpas of the five Indies. He, moreover, took the relics from the dragon palaces. He then commissioned the King of Demons (Yakshas?) to take the small fragments of the seven precious substances, and in one night to perfect 84,000 stūpas to contain them—which was done. There was a Rahát, called Ye-she (Yaçna, Burn. J.B., 373), who, spreading out his five fingers like the spokes of a wheel, scattered rays of light from their points in 84,000

directions, and who commanded the flying demons (Yakshas), each one following one ray, to erect a Stūpa wherever it alighted; and so throughout Jambudwīpa they were raised. Now in the kingdom of the great Sung (*i.e.*, China), there were nineteen places where these rays alighted; the temple (Pao-Tsz') in the eastern capital (Lo-yang) being the first. Originally this was (or, the first was) erected at Man-shan, in Ming-chan (that is, at the modern Fung-hwa, in Chi-kiang, lat., 29.45 north; long., 4.48 east from Peking). It was erected by Suh-wong, who ruled over Yueh-kwo (east of Chi-kiang) during the time of the Wu (one of the three kingdoms, between the Tang and Sung dynasties, 907 A.D. to 959 A.D.), on the occasion of his paying respect to his ancestral tablets. It was a nine-storied wooden pagoda. It was allowed to go to ruins until rebuilt by Tai-Tsung (Yung-Loh), of the Ming dynasty (1403, A.D.).

[The above passage is confused.—S.B.]

“Jambudwīpa.” There is a tree to the south of Sumēru, called Jambu; the country below this is therefore called Nan-chin-fan-chow (the country to the south of Jambu).

171. What wisdom there was in his golden words, the law of endless duration preserves.

NOTES.—Having before spoken of the parts and portions of the instruction of Buddha delivered in his apparitional form, we come now to consider the law as it was handed down and delivered from generation to generation. Juloi having through endless ages practised this law, he now causes it to be handed down, not mutilated or broken; hence the expression, “the law of endless duration preserves.”

172. The elephant king having departed, the disciple (lit. elephant's son) follows.

NOTES.—Kiao-fan-po-ti (Gauvāṃpati, *vid.* “Lotus of good law”) Āyushmat was the disciple of Shi-li-fu (Śāriputra. The expression here used may signify “younger brother” as well as “disciple”). He was skilled in keeping the treasure of the Pi-ni (Vinaya, the first division of the Tripiṭaka). He constantly dwelt in the To-li heavens. Ka-ye (Kāśyapa) having summoned him to come to the general assembly, he then entered into a state of Samādhi (Teng), and scattered in three directions a white, mellow effulgence, and, coming before Kāśyapa in the midst of the light, a voice was heard repeating the following gāthā:—“Kiao-fan-po-ti, with humble mien, worships the completely pure and ever virtuous priests in this assembly. The elephant king having gone, the elephant son

follows. The great teacher having perished (*i. e.*, entered Nirváha), I, in return, also perish (*i. e.*, enter Nirváha)." On this, the apparitional brightness itself died out (*lit.*, fired itself, or was self-consumed).

173. One lamp extinguished, yet the one lamp continues by connection.

NOTES.—That which the text calls "a lamp," is the eye (*i. e.*, complete perception) of the true law of Juloi; it is hence compared to a lamp. Its use is to enlighten the dark and dissipate the gloom (of ignorance). Hence the sacred name applied to this lamp is "the inextinguishable lamp;" referring to the doctrine figured thereby. Juloi, at time of his Nirváha, delivered his doctrines to the keeping of the great Káśyapa, who, at the time of his Nirváha, delivered them to Ānanda, Ānanda to Chang-na-fu-so (Śānavāsa, or Śānakavāsa), and so on downwards through twenty-seven patriarchs; only one man delivered them to one man.

Kwai-Fung says, "The former patriarchs, guarding against any irregularity or carelessness by which the law might be lost, therefore handed it down, man by man, so that the world might have a sure basis of instruction; for where the lamp is preserved the light will be diffused (*lit.*, preserving a 1,000 lamps, 1,000 lights).

174. Nor could it be but that the great Káśyapa should cause the assembly of the thousand.

NOTES.—Buddha having entered Nirváha, all the heretics joyfully said, "The sun is beclouded; the teaching of the law will now be like fire; the source being already extinguished, that will soon be puffed out." At this time Bráhma, Śakra, and all the heavenly kings, coming, addressed Káśyapa, saying, "Since Juloi has handed down his doctrine (eyes of the true law) to you, you ought early to collect (the law into one body)." On this Káśyapa dismissed a messenger to the top of Mount Mi-lu (Suméru?) to strike *the gong*,<sup>1</sup> and proclaim, "Let the 1,000 saints, who have arrived at the condition of 'wou-heou' (beyond learning) on every side, come together to the country of Mo-kie-to (Magadha), to the city of Chang-Man (*i. e.*, of excellent grass, *viz.*, Kuśinara, or rather Kuśágāra, *i. e.*, Rājagṛha), at the Pi-pa-lo grotto (Pippala, *ficus religiosa*).<sup>2</sup> At which place, having requested Ajasat to erect a sandal-wood barrier, they compiled a body of true doctrine.

175. Ānanda with the thrice-gifted thunder-voice.

<sup>1</sup> *Chanta*, a bell. Vid. this legend, Jul., iii, 34.      <sup>2</sup> Vid. Jul., iii, 24.

NOTES.—Ānanda, *i.e.*, excellent joy. He was the cousin of Buddha; after becoming a recluse, he was 20 years a follower of Buddha, as the first of the To-man (*Śrāvakas ārousai*). At the time of the first assembly, they only allowed Rahāts within the precincts of the enclosure; at which time Ānanda being amongst the “*oṭ* students” (*hioh*), Kāśyapa bade him quit the assembly. Ānanda, fired with zeal, and grieved at the necessity of leaving, practised in the quiet of the forest the “Chung Ti” (above earth) Samādhi; and separating himself completely from all temporal anxieties, he attained at once the fruit of Rahātship. Then going to the gates without, he asked permission of the assembly to enter. Kāśyapa said, that if he had attained the condition of a Rahāt, he might, passing through the door, enter the assembly. Ānanda, hearing this, then entered and paid reverence to the great assembly [A wrong punctuation in original?]. Kāśyapa then requested Yeou-po-li (Upali) to collect the Vinaya Pitaka (Lin-Tsong), and Ānanda to collect the Sūtra Pitaka (King-Tsong). On Ānanda ascending the throne (*rostrum*), the community felt three doubts: 1. Whether Buddha would come again?—2. Whether he would come in another place?—3. Whether Ānanda would arrive at (or had arrived at) the condition of Buddha. But when Ānanda began, “Thus have I heard” (the formula with which all the Sūtras begin), then all their doubts disappeared.

The expression “thunder-voice” is borrowed from the phrase used in the “Fah-kü” Sūtra: “The Bhikshu Ma-ha-lu-ta (*Mahārāthā*) had a voice like the sound of thunder.”

The expression “thrice gifted” (*lit.*, three wheels) refers to the “sound,” “pronunciation,” and “words.” With respect to “sound,” there are five excellencies:—1. Deep as thunder.—2. Distinctly heard at a distance.—3. No confusion, *i.e.*, clear enunciation. 4. Thrilling the heart of those who hear.—5. That, being enunciated, they be easy of explanation. Ānanda possessed all these excellencies, and hence the expression in the text, “thrice-gifted thunder voice.”

176. Chang-na (*Śanakavāsa*) exhibited himself in a condition of Samādhi, which has relation to the future.

NOTES.—When Juloi was alive, he was passing through the kingdom of Mo-to-lo (*Mathurā*), when, pointing to a verdant grove of trees, he addressed Ānanda as follows: “This mountain is called Yeou-lou-cha (*Uraśa* ?);<sup>1</sup> after my Nirvāṇa, there will be a Bhikshu

<sup>1</sup> This legend is evidently connected with that recorded in Burnouf (*J. B.* 378),

named Chung-na-fo-shan (Śānakavāsa) who shall erect a Ka-lum<sup>1</sup> (Saṅgharāma) here, and explain the law for the benefit of many." So after Juiō's Nirvāṇa, Ānanda had a disciple called Chan-na-fo-shi, to whom, when he (Ānanda) was about to enter Nirvāṇa, he committed the treasure of the law. He was, as Buddha declared, *eminent in teaching apparitional births*. Now Śānakavāsa converted a certain eminent person (sthavira), called Yeou-po-kun-to (Upagupta), who became his follower. One day he came to where Chang-na was sitting on his couch; Upagupta and the other disciples not understanding the entire doctrine, their minds were uneasy. Then Śānakavāsa, raising his hand in the middle of the air, there fell, like rain, a shower of sweet dew (amṛita), and there appeared 500 doors of the law (methods of salvation?). Upagupta not understanding, Śānakavāsa said, "When Buddha entered on this species of Samādhi, then Mangdilyana (Muh-kien) did not comprehend it; and on his practising it, the Bhikshus did not comprehend it; and now I practise it, you do not understand it. I indeed have obtained 77,000 Pen-seng-king (Jātaka Sūtra) 80,000 Vinaya Sūtras, 80,000 Abhidharma; you all fail to understand them; if I go, they also will follow.

177. The divining or converting rods of Upagupta, even to the filling of the cave.

NOTES.—Upagupta was the successor of Śānakavāsa as the holder of the law. When Buddha was alive, there was a certain heretic, a follower of the Ni-kien (Nirgrantha), whose name was Sah-che (Sāśi?). He was distinguished for his wisdom and power in argument, having thoroughly investigated all the Śāstras. All the princes therefore paid him reverence, and made him their master. Knowing, then, the superior excellence of the Law of Buddha, he desired to seek the condition of his disciples. Coming therefore to Buddha, he asked him, saying, "If I become your disciple, shall I obtain the condition of a Buddha?" Buddha answered he would not. Again he asked if he should arrive at the condition of Śāriputra or Mangdilyana; and at last he asked if he should become as one of the 500 Bhikshus, who listened to Buddha's doctrine. To all which questions Buddha replied, "You will not obtain; but after my Nirvāṇa, when there are no great men (such as these), you may after them obtain so and so." Buddha,

which is made to relate to Upagupta. The mountain there is called "Urumunda" (vid. in loc.)

<sup>1</sup> Viz. of Nātābhatikā.

addressing the community said, "After my Nirváña about 100 years, this heretic shall be born in Mathúrá, and named Upagupta." This name signifies "near or belonging to defence." [Upa (under) gupta (defended or protected); he was the son of Gupta, vid. Burnouf.] Having become a disciple, he obtained fruit (of Rahátship) and was the means of converting a vast number of men. This, so far, is according to the records of Buddha. In Central India, when any one who says the law and teaches the necessity of conversion, if only to an ordinary man with his wife and family, and these all arrive at Rahátship, then they throw a piece of wood into a stone receptacle. This chamber or receptacle is 2 cheung high (23 ft. 6 in.) and 3 in length and breadth (35 ft. 8 in.). At the time of Upagupta's Nirváña, these rods had filled the chamber (or nearly filled it), so that his disciple "Tung-chau-leung (Dastaka?) used only them at (or for) his To-wei, i. e., funeral pyre.

178. The beginning, indeed, near from the time of the broken bridge, affecting the mind (of Ajasat).

NOTES.—The great Káśyapa about to enter Nirváña, having delivered the law to the keeping of Ānanda, took the robe which Buddha had committed to him, and entered the Cock-foot Mountain (Kukkutapadagiri) to enter Samádhi, awaiting the time when Maitraya should be born on earth. But previously, king Ajasat had made an agreement, that when the venerable (Káśyapa) entered Nirváña, he should come, and, acquainting him with the fact, take leave of him. Now the king, being asleep, did not see (Káśyapa come); but in his sleep he had a dream, that the bridge of the palace was broken; and awaking, he knew by this that Káśyapa had entered Nirváña. Without delay he set out for the mountain, and came in front of it; but the mountain had already closed. Previously, however, when Káśyapa entered the mountain, he had expressed this wish, "If king Ajasat comes before Maitraya be born, let the mountain open." As soon then as the king arrived, the mountain opened itself, and there he saw Káśyapa, holding the robe, sitting, with devout mien, in the midst of it. The king worshipping, shed tears; and, having finished the repetition of some laudatory verses, the mountain closed again.

179. The end almost was the appearance of the flowing blood (milk).<sup>1</sup>

<sup>1</sup> If the expression used refers to the *whiteness* of the River Śwétī or Śubhāvastu (the white river), then the text would be "the appearance of the river" —referring to its rising a foot, owing to the massacres. Vid. the Commentary, and compare Jul., ii, 197.

NOTES.—In the order of transmitting the law in India, the 24th patriarch was the venerable Sse-tsen (Sitsi). He was dwelling in Ki-pan-kwo (Ki-pan, according to Rémusat, is Kandahar). Knowing the calamities which impended, and from which he could not escape, he delivered the garment and the gáthá to his disciple Po-sz-to Áyushmat (Bashiasita), and said, “I know there are calamities impending. You must, therefore, go to another country to practise renovation (or to undergo transmutation, *i. e.*, to die).” After this, the heretics increasing in power by flattering the king Mi-lo-kieu (? for Mo-hi-lo-kiu-lo, *i. e.*, Mahirakula. Vid. Jul., ii, 190), the kings lost the true faith, overturned the law, destroyed the temples, and murdered Sse-tsen (Sitsi). The waves of the “Peh-ü” (the Śwétá, or Śubhavastu) rose several feet (Jul. ii, 197), owing to the massacres of people. This was the end of the transmission of the law in that country.

180. The vessels, indeed, may be different; nevertheless, the water must be the same.

NOTES.—The Āgama Sūtra says, “Ānanda delivered the law of of Buddha just as different vessels are employed for holding and carrying water; but though the vessels differ, the water is the same.”

181. There may be different flames of lamps, but the illumination which results is all one.

NOTES.—The lamp may be compared to the different men through whom the law was transmitted; the brightness is the law of Buddha itself. Now, although there may be 1,000 individual lamps, yet the illumination is the same from all.

182. Hence, in the mysterious subsistence which pervades the true void, as taught by the Great Vehicle, there are the different schools of Manjuśrī and Maitraya (Manchu and Mi-li).

NOTES.—“The mysterious subsistence of the true void” is the highest flight of reason in the “Great Vehicle.” So, although the law of Buddha have but one taste, yet, owing to the different principles which actuate the minds of those who receive it, there cannot but be differences. So Manjuśrī founded the school, called that of the One Nature. This is only in confirmation of what was already taught by the “true theory,” that all creatures possess the one nature of Buddha. But Maitraya Bódhisattwa founded the school of the Five Natures, saying that there was one nature of the Śrāvakas;

a second of the Pratyéka Buddhas; a third of the Great Vehicle (*i. e.*, Bódhisattvas); a fourth of the Unfixed Nature, that is to say, in the midst of the eighth degree of knowledge (*ashta vijñāna*. Vid. this described in the 2nd vol. of the *Fah-kai*), there are remaining certain influences of the three vehicles which exert their power as soon as a mode of preparation is commenced; hence the expression "unfixed." The fifth nature is that which is perfectly unfettered and pure, *i. e.*, when in the midst of this eighth knowledge there be no adverse influences, but be as it were a lump of clay or pottery, without stone or grit. As the "Chen-Kai" Sūtra says, "The man whose nature is without remnants, or influences from without, only requires to have the "karma" or root of a man or Déva, and then he will be perfected beyond improvement."

183. And with respect to the Little Vehicle, there was the torn marble and the divided gold. The Chang-Tso (*Sthaviranikāya* or *Kāśyapiya*) and the Tai-Chung (*Mahāsaṅgika*) originated these schools.

NOTES.—The doctrine of the "Little Vehicle."—The mode of deliverance instituted by Buddha in consideration of the unprepared state of men's minds, was originally one and the same in its standard. But after the Nirvāṇa of Buddha, according to the different peculiarities of the teachers, distinctions arose and prevailed. The San-Tchong-Ki says, "When Buddha was living, there was an eminent person who dreamt that his valuable mantle divided itself into five parts. Being anxious, he asked Buddha the meaning of this dream. Buddha replied, 'This signifies that after my Nirvāṇa, the Vinaya Pīṭaka will be divided into five parts.'" Again the Mūn-King (*Nidāna Sūtra*) says, "King Bimbisāra dreamt that his golden sceptre broke into eighteen parts. On asking Buddha the meaning of this, he said, 'The Little Vehicle shall be divided into eighteen schools.'" The Chang-Tso (*Kāśyapiya*) and Tai-Tchung (*Mahāsaṅgika*) were the two original schools.

[End of Vol. II. in the Chinese.]

184. Then there was the opening out of the ten branches.

NOTES.—This is an introduction to the eminent sages who composed treatises (*Śāstra*) for the purpose of overcoming error and establishing truth. Now these ten branches are :



1. Śataśāstra? Pe-fah-lun.
2. Panchaskandhaka Śāstra. — Written by Tien-ths (Vasubandhu).
3. Hien-Yang-lun (vid. Jul., ii, 286, who gives the name Hien yang ching kiao lun, i. e., "treatise to enlighten the true doctrine," but does not add the Sanskrit); and
4. Mahayāna samparigraha Śāstra. — Both written by Asanga Bódhisattwa.
5. Samyukta Śāstra? Tsa-tsi-lun? — Written by Asanga (Won-Cho) Buddhasinha (Sse-tsen-kio), and Hinhoei (?).
6. Pin-chung-pion (Tattvasatyā Śāstra?). — Written by Asanga Bódhisattwa.<sup>1</sup>
7. Eul-shih-wei-shih.
8. San-shih-wei-shih (?). — Written by Vasubandhu.
9. Ta-tchoang-yen-lun (Sūtrāṅkārāṭīkā?); and
10. Yu-ka-lun (Yōga Śāstra?). — Both by Maitraya Bódhisattwa.

185. Then there was the fragrant exhalation of the 1,000 olumes.

NOTES.—Tien-thsin Bódhisattwa (Vasubandhu Bódhisattwa)<sup>2</sup> was, according to the common account, a younger brother of Asanga Bódhisattwa; but, speaking according to the law (in a religious sense), he was his younger teacher. In the beginning he belonged to the school which taught the existence of the exterior world (Sarvāstivāda), and then he composed 500 discourses in commendation of the "Little Vehicle" and against the "Great Vehicle." There was no one in India dared to compete with him. Asanga at this time, being a Bódhisattwa of the lowest order (cho-ti),<sup>3</sup> perceived that the principles of his brother were now adapted to receive the "Great Vehicle." He sought an interview with him, being sick (or feigning sickness). So, when he came to lodge near the hostel where Asanga was stopping, the latter sent a disciple to meet and conduct him to his abode. And it came to pass that, on the night when these two were lodging together, the disciple, during the

<sup>1</sup> Probably the Madhyānta Vibhāṅga Śāstra. Vid. Jul., ii, 269.

<sup>2</sup> Obs. that in the work we are translating, this Bódhisattwa, is always called Tien-thsin, i. e., "The friend of Dévas," and not Chi-thsin, "The friend of the age." Vid. Jul., iii, 499.

<sup>3</sup> The "Ling-Yen" Sūtra explains "Cho-ti Pusaḥ" as a Bódhisattwa, who understands or perceives the lands of one hundred Buddhas. Jul. (?), Vol. II., p. 15.

night, began to repeat a gáthá to the following effect :—"If a man has wished to gain knowledge of all the Buddhas of the three ages, he ought to consider the nature of the 'aggregate of laws' (the universal law or soul of the universe), (and that) all things proceed solely from the heart." Vasubandhu, hearing these words, penetrated and understood the principle of the Great Vehicle, and repented of his old animosity against it. Considering what reparation he could make for his fault, and regarding his tongue as the cause and root of his offence, he took a knife, and, raising his hand, was about to cut his tongue out. Asanga, from a distance, perceiving his design, arrested him in the act, and signified thus, "You now understand the principle of the Great Vehicle; formerly with your tongue you maligned that system: now, with the same tongue, you ought to extol it. This is the amends you should make. But if you cut out your tongue, and become speechless, how can you pay this worthy recompense?" Vasubandhu listened to this advice and desisted. Passing on, he had an interview with his master, and being perfected in his principles, composed 500 treatises in favour of the Great Vehicle. Hence Vasubandhu is spoken of as the writer of 1,000 Śāstras.<sup>1</sup>

186. Ma-Ming (Aśwaghosha) and Lung-shū (Nágárjuna) were connecting links in this garland of sweets.

NOTES.—These two Bódhisattwas at first belonged to heretical schools; but were both converted to the true law. Leaving their homes, they manifested the doctrines of the Great Vehicle, being both writers of Śāstras.

187. Won-Cho (Asanga) and Tien-thsin (Vasubandhu) disseminated their fragrance.

NOTES.—These also were writers of distinction. (See above, 185).

188. Then also Ti-po (Déva Bódhisattwa), boring out the eyes (of the idol), waxed angry at the deceit.

NOTES.—Ti-po Pu-sah (Déva Bódhisattwa) was a disciple of Lung-shū (Nágárjuna). He was possessed of great power in argument, and the valour of his name was diffused through the five

<sup>1</sup> This legend is somewhat differently related in *Jul.*, ii, 273, 274. It proves at any rate that Tien-thsin (the friend of Dévas) is Vasubandhu (the friend of men).

Indies. Dwelling in Southern India, when he first became a convert to the law, men generally had not attached themselves to the faith. There was in this country a temple (miao: compare Japanese miya) of the Déva Mahéśwara (Śiva), which was possessed of an image cast from gold, the height of which was two cheung (23 feet 6 inches). The eyes of this idol were made of precious crystal, and by the use of machinery were capable of movement; so that the people dared not look straight at the figure. Déva Bódhisattwa, entering this temple, looked at the idol with scrutiny; all the worshippers were now assembled; at which time the idol moving its eyes towards Ti-po, fixed them upon him. Then Déva Bódhisattwa, exclaiming, said, "A spirit is a spirit! What then is this insignificant object! A spirit ought by his spiritual power to influence men by his wisdom to overcome gross matter. But to magnify himself by assuming a shape of yellow gold, or to exert his influence by the dazzling of crystal eyes,—this surely is beyond the province of (*i. e.*, not fitting) such a being." And with that, going up to the idol (*lit.* ascending by a ladder), he struck out its eyes, and so exposed the fact of the absence of any spiritual qualification in the (so called) spirit. The voice of Déva Bódhisattwa affecting an angry tone is alluded to in the text, where the word "hi" is employed. He used this method and angry tone in order to excite the people, who had not yet placed their faith in the law, to do so at once.

189. Then again, Chin-na (Jina), and the shrieking rock, with its departing sound (*lit.*, flying voice).<sup>1</sup>

NOTES.—"Chin-na Pu-sa (Jina Bódhisattwa)," a great master of Śāstras. Early in the (present) Kalpa there was a heretic called Ka-pi-lo (Kapila), who practised a worldly form of religious composure (Samādhi) and obtained the five divine faculties (pañcābhijñāna). He composed a treatise called Sang-kie Sah-tu-lo (Śāṅkhyā Sūtra) that is to say, "a discourse on numbers." Fearing that men hereafter would pervert his system, he went to Mahéśwara Déva (*i. e.*, Śiva) and besought him for the power (*lit.* magical power) of lengthening his life. The Déva said, "I will transform you into a substance that will endure for an immeasurable period of years, an imperishable rock." So he made it generally known among his followers, that he was about to be transformed into a stone; and if any man confuted (or opposed difficulties) to his

<sup>1</sup> Vid. this phrase explained, *Jul.*, ii, lxxv.

treatise, that they should bring the book and place it on the stone, and that he would then answer the arguments himself. Now Chin-na (Jina), having composed the Ma-ming-lun (Hetuvidyā Śāstra) for the purpose of destroying all false systems of deliverance (or, of "explanation"), and knowing that this stone was (the transformed appearance of) that heretic, wrote certain opinions, and placed them on the top of this stone, in order to destroy his theory; to which an answer was emitted as usual. Then Jina again placed other written opinions in answer to the reply of the heretic; and after some delay, the voice came again and answered up to the fourth difficulty; this the stone was unable to answer. On which, it suddenly sent forth one prolonged shriek, and was broken in pieces. Hence, in India, they say, "Jina was the victor (lit., able to master) over the shrieking stone."<sup>1</sup>

190. Then there were the 100 lines, which dissipated altogether the heretical schools.

NOTES.—The teacher of Śāstras, named Pi-lo (Vimalomātra?), was a disciple of Ma-ming (Aśwaghosha). He made 100 lines composing a Śāstra called "Won-'go" (Anātma, the non-existence of "I"). He arrived at the point of explaining the character of "I," which no heretic was able to overthrow.

191. And there were the laudatory sentences of the ten masters, which the gāthās hand down as a bequest.

NOTES.—Vasubandhu composed thirty verses, called "Vidyā-mātrasiddhi (Wei-Shi)."<sup>2</sup> Ü-Fa (i. e., Dharmapāla) and ten great masters of Śāstras, all made commendatory verses to complete this work, which as a whole, is now called Vidyāmātrasiddhi Śāstra.

192. Then there was hearing the Sūtra in ascending up by night to the Tushita heaven.

NOTES.—Asanga Bódhisattwa, having entered the "Fa-kwong" Samādhi (Dhárma-Prabhása Samādhi?), in the night ascended to

<sup>1</sup> There are some particulars relative to Jina Bódhisattwa in Jul., iii, 105, 153. The story about the elephants in the latter reference, may have some connection with the legend of the text. Obs. The translation of the latter portion of the commentary is only a substance of what is said. There is a difficulty in one word of the original, which is a corruption or a misprint, and throws the translation out.

<sup>2</sup> Is this "Vidyā mātra siddhi tridaśa śāstra kārīkā." Jul., iii, 503?

the Tushita Heaven, and respectfully asked Tsz'-shi (Maitraya) to explain the system of the "Kin-Kong (Vajrachhedika)" Sūtra. Maitraya then repeated eighty gāthās, illustrating the great principle of this work. Asanga taking up eighteen points of this exposition composed a Śāstra in two volumes; and Vasubandhu, taking as his theme twenty-seven points of uncertainty in the same exposition, composed a Śāstra in three volumes.

193. Then there was the waiting for Maitraya, and entering the cave of the Asuras.

NOTES.—Ming-pien lun-ssu (*i. e.*, the Master of Śāstras, Bhāvavivēka. Julien gives the Chinese equivalent of this name "hsing pien," instead of "ming pien;" but the legend is the same. So there can be no doubt the persons alluded to are also one), wishing to obtain the secret of long life, in order to await the time of Maitraya's birth in the world, went into Southern India, and standing in front of a cave belonging to the Asuras, repeated some dhāraṇī, called "Kin-Kong (Vajrapāṇi dhāraṇī)," being perfect in their repetition, even to a grain of white mustard seed.<sup>1</sup> He then knocked at the door of the cave, and the rock-door immediately opened. Then Ming-pien (Bhāvavivēka), taking up his robe and arranging it properly, entered the cave with six other men; when the rock-gate closed behind them.

The word "Asura" means "A spirit whose nature is not perfectly upright (*lit.*, a not correct, true, spirit)."

194. Then there was the vow to cut off the head, according to the compact.

NOTES.—Déva Bódhisattwa, having received the law which requires a man to leave his family (*i. e.*, the law of Buddha), in the middle of the four great highways of India, from a lofty throne

<sup>1</sup> M. Julien, in translating the legend (iii, 115), has rendered this part thus: "He recited these magical prayers over a grain of mustard seed, which he used (*et s'en servit*) to knock at the rock." I have ventured to render it in another way: "He recited these prayers even to a grain of mustard," *i. e.*, to such a nicety that he did not mistake so much as a grain of seed; or, as we say sometimes, "he recited so and so to an azimuth," *i. e.*, perfectly.

This legend will be found in extenso in Julien (*ut suprā*.)

I would suggest, with diffidence, that the usual explanation of the passage *ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως* (Matt. xvii, 20) as signifying the "least faith" is not so apposite to the sense of the passage, as if it were explained in accordance with the above, as denoting "perfect faith,"—"faith to a mustard seed."

which he had erected, proclaimed these three propositions: 1. "In the midst of all holy sages, Buddha is chief;" 2. "In the midst of all laws, the law of Buddha is chief;" 3. "Among all the modes of saving the world, the community (of Buddha) is first." "If any of the doctors (said he) of the eight regions, are able to overthrow these theses, I will pay my head as the stake." Then having sounded the gong (*ghaṇṭa*, a bell) all the doctors of the eight regions came together, in an assembly, and each one fixed this as the compact: "If I do not overthrow these theses (lit. system), then I will also pay my head as the forfeit." And so for three days they contended in their discourses, one after another (lit., guest and host), until the doctors of the eight regions gave up their propositions, and were all overthrown. Each of them then proposed to cut off his head; but Déva replying, said, "The law which I profess, is that which teaches how the universe is animated by a virtuous principle of life; this law requires not that you should cut off your heads, but your hair. You then become as those who are dead (*i. e.*, to the world)." On this, the doctors of the eight regions all cut off their hair, and became disciples of Buddha.<sup>1</sup>

195. Then there was the gold carried upon the elephant, and the request for explanation.

NOTES.—Vasubandhu Bódhisattwa, on account of the community, was in the habit of discoursing on the Pi-cha-lun (*Vibhāṣa Śāstra*). On a certain day, when he was discoursing on a particular thesis, he took the opportunity of composing a *gāthā* bearing on the subject; he inscribed it in letters on a sheet of red copper,<sup>2</sup> and placed this tablet immediately over the head of an elephant; he likewise took fifty pieces of gold, and suspending them above the elephant's tail, seated himself in the middle; when, striking on a gong (*ghaṇṭa*), he proclaimed, and said, "Whoever is able to overthrow this thesis shall have the gold." In all the kingdoms no man was able to overthrow his system; and so, taking the *gāthā* and the gold, he went on to Ki-pan (*i. e.*, Kandahar); there also none of the doctors of the *Vibhāṣa* were able to explain the subject of his argument. Then these doctors, taking in addition fifty pieces of gold, came and offered them to Vasubandhu, asking him to

<sup>1</sup> This legend is differently related, *Jul.*, ii, 435. According to that account the discussion took place in the *Ghaṇṭa Sangharāma*, in *Pāṭālipouttra* (*Pāṭa*.) *Vid.* as above.

<sup>2</sup> On the use of red copper for this purpose, *vid.* *Jul.*, ii, 178.

write an explanation of his theory ; on which Vasubandhu composed a lengthened series of lines on this subject, which is now known as the *Kin-she-lun* (*i.e.*, *Abhidharma Kósha Śāstra*.)

196. Then there was the gift of authority to rule a city.

NOTES.—The *Lun-sse* (Doctor) *Mo-ta-na* was of very eminent talent in dispute ; and having in discussion gained a victory, *Pan-po-sha-lo* (*Bimbasāra*) *Rāja* presented him with a town to govern.

197. Then there was the victory and the setting up of streamers.

NOTES.—The work entitled “Records of the Law (*Fuh-fah-tsong*)” says, “*Ma-ming* (*i.e.*, *Aśvaghósha*) *Bódhisattwa*, who succeeded *Fu-na-yi-shi* (*Funayashc*, the 11th patriarch), having gained a victory (in a discussion) on the law, they erected great streamers, called flags of the law (*Dharmakétu*).”

128. Then there was the discourse on the hidden sense of *Prajñá*, called the “Lamp.”

NOTES.—There was in Southern India, a doctor *Ka-pi*, who composed a treatise, called *Po-ye-tang* (lamp of knowledge), professing to be the exposition of that wisdom which lies at the bottom of all principles, and is itself indivisible and simple. This wisdom, having the power of perfect rest, and yet dispersing its rays of brightness, is likened to a lamp.

199. And, finally, the work written in opposition to the *Kin-she* (*Kósha*), which was called “*Po* (hail).”

NOTES.—There was anciently a doctor of *Śāstras* in Cashmere, called *Chung-hien* (*Sangabhadra*), who, having seen the *Kósha Śāstra*, written by Vasubandhu, composed 5,000 *gáthás* to overthrow its false system ; and he called his work “*Kin-she-po-lun*” (*Abhidharma-Kósha-Káráká Śāstra*), taking the idea of his title from the hail which is able to destroy seed, grain, fruits, and flowers. Then, wishing to confirm his reputation, he took one of his disciples to carry the work, and went to meet and expostulate with Vasubandhu. Vasubandhu, for the sake of all men in the kingdom who were of unsettled faith, entered into a discussion on the subject or rather, was at this time engaged in various discussions (*i.e.*, with the opponents of the law in various places), so that they did not immediately meet. But it came to pass, while *Sangabhadra* was lodging at an hostel near the place where Vasubandhu was, that

he suddenly arrived at enlightenment; and angry at not having before gained this knowledge, he immediately prepared a written discourse, and sent it with his treatise by a disciple to Vasubandhu. The epitome of this discourse is as follows:—"I composed this treatise without rightly measuring my strength. My wisdom is little, my ambitious design was great! But now death has come to my door! By your delay, great Bódhisattwa, I have obtained enlightenment. If I only, by this confession, preserve my honourable name, then death will come without regret." Vasubandhu, having read the treatise, saw that there were many sentiments in it agreeable to reason; and, considering that he knew his faults, he named it "Chun-tching-li-lun (Nyáyānusāra Śāstra)."

200. It could not be but that the T'chou-to-i-chih (? dwishashtidīśhta, *i. e.*, the sixty-two heretical sects.—Vid. Burnouf, Lotus, 356) should all, in the end, return to the One Source, from the advocacy of actual existence, and through the maintaining of mere emptiness, to the refuge of the 10,000 excellencies.

NOTES.—"Tchou-to-i-chih," *i. e.*, the heretical schools of the Little Vehicle: the advocacy of actual existence and the maintenance of a perfect void. These both refer to limited perception; but the "one source of 10,000 excellencies" refers to the true theory of the real nature explained in the Great Vehicle.

201. And so, from the time of the Shang and Chow dynasties, when the rainbows were seen spreading far and wide,

NOTES.—The miscellaneous records of the Chow dynasty, relate: "In the 52nd year of the reign of Mo-Wang, of the Chow dynasty, the style of the year being 'Yin-Chin,' the 2nd month, the 15th day, a white light appeared in the western regions, shining from north to south. The king asked the Tai-Sz' (chief historiographer?) what was the meaning of these signs? On which he answered, 'These are the signs of the Nirvāṇa of the Holy Sage of the West.'"

202. To (the time when) the illustrious emperor of the Han dynasty saw the golden man,

NOTES.—The second emperor of the latter Han dynasty, named Ming-Tai, (of the style) Wing-Ping, in the second year of his reign, saw in a night dream a golden man, 6 cheung in height (70 ft. 6 in.), flying, who entered the hall of audience, bright and shining to look at. In the morning he asked his assembled ministers the meaning



of this dream. On which, one of the literati, "Chung-y," said respectfully, "There is a holy man in the west called Fuh (Buddha); this person, whom you saw descending towards you in your dream, must be that same Buddha." The erudite "Wang-Tsun" also said, "Your minister finds in the records of the Chow dynasty, that the Tai-Shi Sou-yu informed the King Chow, saying, 'There is a sage born in the western regions; a thousand years hence, the report of his teaching shall arrive in this land.' Your Majesty's dream does certainly relate to this prediction."

203. The teaching indeed spread through Shin-Chow (*i.e.*, India), and the report spread to Fa-Hin (*i.e.*, China).

NOTES.—The explanation of the words "teaching" and "report," is this—all the classics in which the teaching of Buddha is recorded, and which are known in this region, are founded on the exact words of Buddha himself. Hence, the Wei-chi-lun (Vidyā-Mātra-Siddhi) says, "The four expressions (fah)—report (lit., voice), name, phrase, exposition (man, *i.e.*, any learned work),—are the body or substance of (Buddha's) teaching." At the time of Ming-Tai, of the latter Han dynasty, the teaching and worship of Buddha was introduced into China. [See the translation of this account in my previous paper, Journ. R. A. S., vol. xix, p. 337—S.B.]

Now there was a high priest (ko sang) of the Tong dynasty, a master of the "Great Vinaya (Pitaka)," named Tau-Sün, who dwelt all his life at Nan Shan (the southern hill). By his great distinction for keeping the precepts, he had received the title Ko (high). Vichamen, the king of the northern heaven (*i.e.*, of the north of the four heavens round Mount Suméru), constantly deputed two Dévas to look after his welfare. Now Sün one day, as he was walking, missed his footing, and would have fallen, had not the Dévas raised him up on his feet. Then, making their bodies visible, and because he asked, they declared themselves to be Dévas; whereupon Sün asked them, saying, "How is it that Sü-Yu and Yih-To, of the Chow dynasty, and Fou-Y, and Wong-Tsün, of the Han dynasty, and Hou-Chai, of the Wai dynasty; all of whom knew nothing about Buddha's law, were yet able to know the time of the birth and Nirváha of the sage, anticipate the arrival, and detect the superiority of the law of Buddha?—What men were these?" Tho Déva, Hwang-King, answering, said, "These men were all Dévas. The law of Buddha being about to reach this land, the Dévas came down as deputies to the country, to manifest and make plain the law of Buddha."

204. (Wong) Poh, favoured by being born in the latter times, receiving only the veritable words, though he connected, and compiled the golden sentences (of Buddha), yet residing at Piú Ling, saw not the generous sign.

NOTES.—After the Nirvána of Śákya Tathágata, the true law lasted 500 years, the law in which visible images were worshipped 1,000 years, no law 10,000 years. The third generation of the dynasty of the Tang emperors,<sup>1</sup> would just bring us to the end of the law of images (period of worship paid to images); hence, the phrase, “latter times.”

The “veritable words,” alluded to in the text, are those of the three Pítakas. The “golden phrases” are those of Buddha’s “golden” mouth. The “generous sign” is the circle between the eyebrows (Úrná).

205. All immediate revelation has ceased. The systems of religious instruction emit their light. The words bequeathed to us as depositories of truth are not shaken, but are treasured in their several collections.

206. His apparitional forms, all founded on his (one) original (nature).

NOTES.—The “apparitional forms” allude to the three species of Buddha’s body [viz., Ying-shan, pao-shan, fah-shan, which are the body assumed by Buddha when he was born as Śákya Muni; the body commonly called Lu-che-na (Rójana), emitting numberless rays; and the universal body supposed to pervade the universe, and otherwise called Pi-lo-che-na (Vairójana, “brightness everywhere diffused”)]. The one “original body” refers to the one true “Fah-kai” (Dharmadhātu), i.e., “soul of the universe.”

207. He arrived at perfect merit in this Bhadra-Kalpa, as was predicted.

NOTES.—Juloi, having passed through three asankhyas of years in preparing himself by practice of the innumerable actions included in the six páramítas, and having been born in every single portion of this great chilocosm, arrived, as the text says, at perfect merit. Jin-Teng Fuh (Depankara Buddha) had predicted that he should complete his course of preparation in the Bhadra Kalpa.

<sup>1</sup> A.D. 650. This would make Buddha’s birth about 850 B.C.

The Chinese "Kin-ki" is, in Sanskrit, *Poh-to-kah-po* (*Bhadra Kalpa*), i. e., "the period of sages." It is a species of cycle.

208. These infinite lines of conduct (actions in previous births) did all manifest the one true system.

NOTES.—The true Buddha is not anything exterior to us. Every sentient creature has individually Buddha in himself; but from the constant turmoil of empty and false opinions, men have not yet realised the truth of this.

*Pu-sah* (Buddha), by the various events of his previous existences, elicited this true principle of our nature; and having completed his course, it shone out in his divine reason, as the brightness shines in the diamond.

So that his "conduct" was like the powder which is used for brightening a mirror.

209. The treasured merit of *Asankhyas*.

NOTES.—The Sanskrit "*O-sang-ki* (*asankhya*)" means "an endless number of years." It is now contracted to *San-kya*. *Pu-sah* (Buddha, when a *Bôdhisattwa*), in his various exercises of the six *pāramitās*, is spoken of as obtaining "wild-goose merit." (This extraordinary phrase may allude to the endless succession of these birds, which visit the same regions year after year. The pagoda at Nankin was sometimes called the "wild-goose pagoda." See the phrase explained in the article on pagodas, by Dr. Milne, *Transact. of the Chinese Branch of Royal Asiatic Society*.—S.B.)

210. For the sake of the law he was manifested in the world; descending in a spiritual form (divine form?), he appeared from the divided (side of his mother).

NOTES.—The *Won-Shang King* (*Anuttara Sūtra*) says, "If there had been no old age, sickness, and death in the world (these three existences are called 'laws,' in the text,—'*Dharma*') ; then *Juloi* would not have appeared, or taught us to overcome these things."

211. His brows arched like the bow of Śakra.

NOTES.—The *Fah-yen Sūtra* says, "The delicate filaments of his eye-brows, arched like the bow of Śakra." The "bow" of which the *Sūtra* speaks, is the rainbow.

212. His eyes ribboned (or ribbed) like the leaf of the blue lotus.

NOTES.—Chan-fah-sse says, “In India there is a blue lotus, its leaves are adorned by transverse streaks of blue and white.” This is one of the “marks” in the eye of a “great man”; hence the comparison of the text.

213. The Īśhī, divining his fortune, laments (at his own misfortune. Vid. *ante*, 23). The Dévas contend for the honour of paying him honours. His head sprinkled with water, the flying wheel proclaimed the birth of a Chakravartti.

NOTES.—The word “li, a scroll,” is used to signify the silent way in which this announcement is made. “Sprinkling the head,” refers to the fact that when the heir of a Chakravartti is proclaimed successor to the throne, his father, taking water brought from the four seas, pours some of it on the top of his son’s head, and then crowns him. At this time, the “seven precious things” appear of themselves, coming from and through the air, and the “golden-wheel jewel,” flying, passes over each of the four empires; by which they are advertised to submit to his sway.

214. Descended from the illustrious race (mahá samata) of the Sun in the line of Sse Tsen Kih.

Buddha’s family name was Súrya (Sun) Déva. “Sse-tsen-kih (Sinha Okáka?),” one of the descendants of the above—the grandfather of Buddha.

215. Illustrious men were appointed to instruct him.

NOTES.—The Lálita Vistára says, “The Royal Prince (Kumára) when seven years old, entered on his course of instruction. The king appointed the Brahmin Pi-che-mi-to-lo (Viśwa-mitra) to teach him literature, Dañdápáni to instruct him in military art, and Arjuna in figures. Now, although these teachers were appointed, being Dévas in disguise, yet the prince was perfectly master of the subjects they taught; for he possessed that perfect wisdom which was intuitive to him, and born with him, and which cannot be imparted by any teacher. It may be asked, however: “If this supreme wisdom belonged to him by nature, or of itself, is not this in support of those heretics who teach that all things result from a fixed and necessary succession (or that things are *as* they are, of themselves)?” To which we answer, “No, indeed! for this inborn wisdom of Buddha is that which is necessarily inherent in him; but although we do not say it was born from any cause, yet we assume a cause from which its manifestation proceeds. Hence the Lotus

says, 'The principles of Buddha (in the mind) are excited by influences.'

216. Seizing the bow he alone could thrum the string.

NOTES.—The Classic (*Lālita Vistāra*) says, "The prince, when fifteen years old, entered on trials of strength with all the members of the Śākya family. Then he ordered to be brought to him the bow belonging to his ancestor, the Chakravartti, which was in his temple; no one could pull the string of this bow. Then the prince, sitting down at his ease, pulled the string, and curved the bow to its full extent—thrumming the string with his finger. The sound, extending far and wide, shook the air like the thunder. Thus he conquered all in the trial of strength."

217. Whilst making his tour of inspection he was brought to reflection by seeing the sick man and the corpse; passing out of the city, he left his attendants and his wife (or his faithful wife); he cut off his flowing locks with his own precious sword; exchanged his clothes with the hunter whom he met; dwelt in the retreats familiar to the roaming deer; reduced his body by austerities to a mere shadow. He partook of the offering of wheaten flour, having discarded all human knowledge. Sitting on the mat, he shook the kingdom of Māra, coming forth from the trial clean as the water-lily emerges from the water. Bright as a mirror was the opening of his wisdom's store! deep as the sea! high as the mountains! How vast his attainments (lit. the thunderings and lightnings of his accomplishments)!

NOTES.—The great *Vibhūcha Śāstra* says, "Juloi entering on the vacant region of the incomplete *Nirvāṇa*; exerting the influences (lit. exciting the clouds) of his vast compassion; flashing out the lightnings of his ineffable wisdom; shaking the void with the thunder-voice of which we cannot partake (or, the thunder voice of the "No-I," referring to the principal doctrine of the *Prajñā Pāramitā* system; the absence of all "ishness," *i. e.*, individuality). The expression "Tsz" refers to sustaining the four theses without an error. The expression "Tsit" is, to be able to crown the seven theses by an invincible argument. (I cannot explain these terms.—S.B.) Juloi possessed all these faculties in argument. Knowing, therefore, all the names, qualities, divisions, and characters of all the laws (*i. e.*, all possible existences), he rejoiced to speak of them in a subtle manner; not fearing to lose anything, or drop a thread of the argument—so perfect were his powers of distinction.

218. There was the development of the teachings of the three periods.

NOTES.—There are three distinct periods of Buddha's teaching. The first, when he taught the real existence of matter. The second period was that in which the empty character of all existences was taught, destroying the defects of the former system. The third period is that which includes the "middle doctrine," because it corrects the faults of the two former. Now it may be asked, since the object of Buddha's manifestation was of such vast moment, how was it he employed his first efforts in teaching men the real existence of matter. To which we reply, that during this first period his object was to recover many of those who were deceived by heretical teachers. If he had, at this period, promulgated the law of the fixed standing point of the Great Vehicle, men, whose principles were weak, would have fallen into the guilt of reviling the whole system.

219. Every species of being was able to receive his doctrine.

NOTES.—The Wei-Ma King (Viyukta Sūtra) says: "When Buddha delivered the law in his peculiar voice, all different species of beings were able in their different orders to receive and understand it; hence it is said, 'the one voice of his mysterious utterance conveyed to every creature perfect comprehension of his doctrine.'"

220. These were the satisfactory replies to the four queries.

NOTES.—The Chi-to Śāstra says: "At the time when Buddha entered Nirvāṇa, Ānanda proposed to him four questions: 'After your Nirvāṇa, by what shall the body of the Bhikshus (i.e., community) be governed?' To which Buddha replied, 'By the precepts.' The 2nd question, 'And on what shall they be fixed and abide as a reliance?' Buddha replied, 'They shall rest on the four Nim.' The 3rd question, 'How shall the Bhikshu, possessed of a vicious disposition, be able to conquer it?' Buddha replied, 'By the practice of enlarged charity.' The 4th question, 'And how shall all the Sūtras commence?' To which Buddha answered, 'They shall commence in this way! Thus have I heard.'"

221. Then were the ten Rishis converted, following closely on his Nirvāṇa.

NOTES.—(Vid. supra.—S.B.)

222. Then he delivered his prediction relative to the succession of Tsz-shi (Maitreya).

NOTES.—At the Nirvāṇa of all the Buddhas who appear in the world, they must predict that a certain Bóddhisattwa will succeed after a certain number of kalpas, and also in what place he will arrive at perfect wisdom—what law he will deliver—how many converts he will make—and what his present name is. Buddha Śākya predicted all these things concerning Maitreya.

223. Reposing under the “ngo” tree (*Salus Shorea-robusta*) at the opening of spring.

NOTES.—The “ngo” tree is the Śāla tree.

224.—There he held the napkin preserved after the burning pyre, and the brilliant relics (shi-li) left by his mercy, as an object of worship.

NOTES.—The Sanskrit word “shi-li-lo (śarīra),” now contracted into “shi-li” in Chinese, signifies “bone-body.” The reason of this designation is not sufficiently plain. . . . It is also called “To-to” (data?) i.e., not to be destroyed. There are two sorts of these. 1st. A perfect body; 2nd. A broken body. Of the latter there are three sorts: 1. A bone of the white colour. 2. A flesh śarīra of a red colour. 3. A hair śarīra of a black colour.

The śarīras of the body of Buddha alone are of five colours, possessing the power of transformation, and unable to be destroyed—either by time or violence. This is the reason it is called To-To (data?)

225. I, the solitary one, born in the last period, fortunate in partaking the refreshing showers of his traditional teachings.

NOTES.—The “solitary one” refers to the fact that Wong Puh was the last of his family. The “latter times” refers to the period after the term of image-worship; the doctrines of Buddha’s teaching are alluded to in the expression “traditional showers;”—the latter word “showers,” alludes to the manner in which this teaching distilled, as it were, a falling rain, from heaven.

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